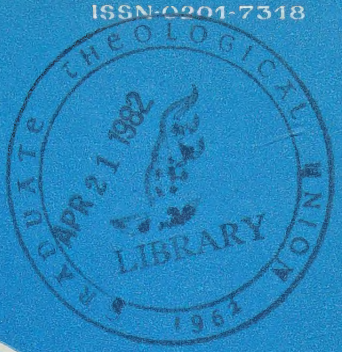


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THE JOURNAL OF THE MOSCOW PATRIARCHATE



"O Cross of Christ, thou hope of Christians, thou guide of those who have gone astray, haven of the storm-tossed, victory in warfare, firm foundation of the inhabited earth, physician of the sick, and resurrection of the dead: Have mercy upon us"

(Sticheron, Tone 6, from the service to the Universal Exaltation of the Holy and Life-Giving Cross)

THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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Editor-in-Chief: **Archbishop PITIRIM of Volokolamsk,**
Head of the Publishing Department
of the Moscow Patriarchate

STATEMENT

by Patriarch PIMEN of Moscow and All Russia

The wounds of World War II are still open. The 40th anniversary of fascist Germany's attack on our peace-loving country revived sharply in the hearts of all Soviet people gratitude to the host of our compatriots who fell on the field of fierce battles; to our innumerable brothers and sisters who paid for the freedom and independence of our Motherland and the whole of humanity with the price of their sacred lives.

And today, the death-bearing clouds are looming again. They are the effects of the over-accumulation of sophisticated weapons of mass destruction in the world, of the criminal propaganda on the permissibility of using nuclear means of warfare and the perfidious intensification of political tension, stimulated furthermore by the immoral allegation of a "Soviet military threat". All this is a danger threatening the very life on earth, and active peacemakers must fight and overcome it before it is too late. It is to this struggle that the Appeal of the USSR Supreme Soviet "To the Parliaments and Peoples of the World", calls. This document, permeated with genuine love of men, points out the extreme danger of war in our days. It declares again and again the inviolable foreign policy principle of our great state: security of peace. Because, as the appeal justly asserts, time is pressing!

The episcopate, clergy, religious and laity of the Russian Orthodox Church, being filled with a deep feeling of patriotism and being aware of the infinite value of the sacred gift of life and the deep significance of the unity of the human race, fully support the Appeal of the USSR Supreme Soviet and express their firm hope that the parliamentarians of all countries of the world will properly appreciate the lofty humanistic content of this document and will do all in their power to prevent the peoples of the world from being cast into the all-consuming fire of a nuclear catastrophe.

We fully share Leonid Ilyich Brezh-

nev's view that there can be neither outsiders nor indifferent persons in the cause of guaranteeing men the right to life: it concerns all and everyone. We declare that it directly concerns the Churches and religious associations which, in virtue of their vocation, do not stand apart from this struggle for peace. We understand peace first and foremost as the absence of war. But at the same time we understand it as the total of benefits for every man, as the *work of righteousness* (Is. 32. 17). Since peace is a result of the inner state of man, who lives in harmony with nature, actively doing good and respecting other men and nations. Such peace is not built by might of weapons, but by mutual trust. Hence the task, inherent in the Churches, of their peacemaking is to expose *them that sin* (1 Tim. 5. 22) and to multiply love in men (1 Cor. 13. 1-3, 13).

We are deeply satisfied with the involvement of the Churches and religious associations of many countries in this noble movement. We welcome the plurality of peace initiatives of religious circles which complement one another and together form a great force capable, we believe, of setting up, in conjunction with similar efforts of all men of good will, an insurmountable barrier to the destructive triumph of militarism, to the impious madness of those who are longing to dominate the world.

We believe in the success of men of good will on this blessed path which will be attained by the strengthening of their spirit, their continuous, creative and increasing efforts. For the sake of this success we should all understand realistically the actual situation, the complexity of the danger threatening humanity, and be clearly and optimistically conscious of the ways and means capable of overcoming it. Following this line, I believe it would be timely to hold a world conference of leaders and other prominent workers of all world religions on the preservation of life from nuclear destruction. We shall be happy to host this forum.

me and again we have stated that constant, intensive and purposeful efforts of each of us, who is conscious of being a member of the great fellowship of men of good will, can be nearer the longed-for time when, according to the Prophet, men shall turn their swords into plowshares, and spears into pruninghooks: nation

shall not lift up sword against nation, neither shall they learn war any more (Is. 2. 4).

+ PIMEN, Patriarch of Moscow
and All Russia

July 9, 1981
Moscow

DECISIONS OF THE HOLY SYNOD

At its session on June 30, 1981, the Holy Synod decided by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, sending a group of pilgrims from the Russian Orthodox Church to Jerusalem and the Holy Land from July 3 to 15, 1981.

RESOLVED: that the following be sent on pilgrimage to Jerusalem and the Holy Land:

Archbishop Makariy of Uman, Vicar of the Kiev Diocese (head of the group);

Archpriest Vitaliy Politylo of the Lvov Diocese;

Archpriest Andrei Gorak of the Lvov Diocese;

Archpriest Yaroslav Antonyuk of the Volyn Diocese;

Archpriest Ioann Pilipishin of the Lvov Diocese;

Archpriest Grigoriy Yurakh of the Ivankiv Diocese;

Archpriest Ioann Molanich of the Mukachevo Diocese;

V. I. Stupak, Chief of the Translation and Information Bureau of the Department of External Church Relations.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on sending a group of pilgrims from the Russian Orthodox Church to Holy Mount Athos from August 3 to 17, 1981.

RESOLVED: that the following be sent on pilgrimage to Holy Mount Athos:

(1) Metropolitan Antoniyy of Leningrad and Novgorod (head of the delegation);

(2) Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary;

(3) Archimandrite Avgustin Nikitin, docent at the Leningrad Theological Academy;

(4) Archimandrite Innokentiy Prosvirnin, Assistant Editor of *The Journal of the Moscow Patriarchate*;

(5) Hieromonk Feodosiy Korotkov, a student of the Leningrad Theological Academy;

(6) B. A. Nelyubov, professor at the Moscow Theological Academy;

(7) A. A. Matveyev, a teacher at the Moscow Theological Seminary;

(8) P. A. Duldinov, a lecturer at the Leningrad Theological Academy;

(9) Nikolai Denisenko, a student of the Leningrad Theological Academy;

(10) Evgeniy Grushevsky, a student of the Leningrad Theological Academy;

(11) Viktor Kazantsev, a staff member of the Publishing Department of the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the invitation from the All Africa Conference of Churches to the Moscow Patriarchate to send a representative, as a fraternal guest, to the 4th General Assembly of the AACC which will take place in Nairobi from August 2 to 12, 1981, with the theme "Following the Light of Jesus Christ".

RESOLVED: that His Grace Archbishop Nikodim of Kharkov and Bogodukhov be sent to the 4th General Assembly of the All Africa Conference of Churches.

At its session on July 22, 1981, the Holy Synod chaired by the PATRIARCH,

HEARD: the report by His Holiness Patriarch Pimen of Moscow and All Russia on the visit of His Holiness and the representatives of the Moscow Patriarchate to Bulgaria from May 5 to 11, 1981, and their participation in the celebrations of the 1300th anniversary of the Bulgarian state.

RESOLVED: (1) that deep satisfaction be expressed with the participation of His Holiness Patriarch Pimen of Moscow and All Russia in the celebrations of the 1300th anniversary of the Bulgarian state;

(2) that His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Orthodox Church be thanked cordially for inviting His Holiness Patriarch Pimen to the celebrations of the 1300th anniversary of the Bulgarian state and for the generous and brotherly hospitality shown His Holiness and the representatives of the Moscow Patriarchate during their stay in Bulgaria;

(3) that confidence be expressed that the participation of His Holiness Patriarch Pimen in the jubilee celebrations will serve to strengthen further the traditional friendship, mutual understanding and cooperation between the two Local Orthodox Sister Churches;

(4) that the fraternal communion of the Primate and representatives of the Local Orthodox Churches, who had participated in the jubilee celebrations, be noted with deep satisfaction; this communion will undoubtedly serve to develop further understanding and cooperation among them;

(5) that the friendly attention shown His Holiness Patriarch Pimen and the representatives of the Moscow Patriarchate by high state and public figures of Bulgaria be gratefully acknowledged;

(6) that hope be expressed that the participation of His Holiness Patriarch Pimen and the representatives of the Moscow Patriarchate in the jubilee celebrations will help to strengthen further the fraternal friendship between the Soviet and Bulgarian peoples.

HEARD: the report by His Holiness Patriarch Pimen of Moscow and All Russia, on the meeting of heads and representatives of the Churches and religious associations in the USSR which took place at the Trinity-St. Sergiy Lavra on June 1, 1981, and which discussed the topical issues of disarmament and strengthening peace among nations.

RESOLVED: (1) that deep satisfaction be expressed at holding on the initiative of Holiness Patriarch Pimen of Moscow and Russia another peace meeting of heads and representatives of the Churches and religious associations in the USSR;

(2) that the unanimous support by the participants in the meeting of the new peace initiatives of our great Motherland be noted with feeling of deep satisfaction;

(3) that the appeal of heads and representatives of the Churches and religious associations in the USSR to the leaders and followers of religions in the world, urging them to intensify their struggle for disarmament and military détente and to increase their effort aimed at establishing peace with justice and righteousness be approved.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussian Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the participation of His Eminence Archbishop Makariy of Uman, Vicar of the Diocese, as a member of the delegation of representatives of Churches and religious associations from the Soviet Union to the World Conference: Religious Workers for General Nuclear Disarmament which took place in Tokyo (Japan) from April 22 to 24, 1981.

RESOLVED: (1) that satisfaction be expressed with the results of the world conference and that hope be expressed that they will effectively serve to hasten the complete prohibition of nuclear weapons and disarmament;

(2) that the participation of the Moscow Patriarchate representative in the conference be noted with satisfaction.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussian Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the journey to Yugoslavia of His Grace Bishop Iov of Zaisk, Deputy Head of the Department of External Church Relations, and those accompanying him, from May 5 to 16, 1981, to the Russian Orthodox Church Podvorye in Zagreb and participate in the celebrations of the 25th anniversary of service in Holy Order. Archpriest Vasilii Tarasiev, dean of the podvorye.

RESOLVED: (1) that satisfaction be expressed with Bishop Iov's archpastoral visit

ssian Orthodox Church Podvorye in Bel-
and participation in the jubilee celebrations
chpriest Vasily Tarasiev, dean of the
ye;

that His Holiness Patriarch German of
be cordially thanked for his paternal
on and warm hospitality accorded His
Bishop Iov and other representatives of
oscow Patriarchate during their visit.

nowledging also with gratitude the meet-
and brotherly contacts which took place
n the Moscow Patriarchate representa-
nd the hierarchs and other leaders of the
n Orthodox Church, hope be expressed that
ill serve to strengthen further the tradi-
sisterly relations between the two Chur-

ARD: the report by His Eminence Me-
tan Filaret of Minsk and Byelorussia,
rchal Exarch to Western Europe, Head of
epartment of External Church Relations,
participation of the Moscow Patriarchate
tion headed by him in the Fourth Theo-
Conversations with the representatives
Federation of the Evangelical Churches
GDR, which took place in Güstrow
, from May 10 to 13, 1981, on the theme
wing Christ in the Life of a Christian".

SOLVED: (1) that satisfaction be ex-
with the holding of the Fourth Theo-
Conversations between the representatives
Moscow Patriarchate and the Federation
Evangelical Churches in the GDR;
that the results of the conversations be
ed and that they be considered an impor-
ontribution to fraternal understanding
operation between the participating sides
the success of the pan-Orthodox-Lutheran
gical dialogue which begins this year;
that hope be expressed that the stay in
OR of the Russian Orthodox Church dele-
of theologians at the invitation of the
tion of the Evangelical Churches in the
and the brotherly communion which took
between the churchmen of the two coun-
will help to consolidate friendship between
oples of the GDR and the USSR;

that the continuation of the theological
ue between the Russian Orthodox Church
e Federation of the Evangelical Churches
GDR be considered necessary and that
th conversations be held in the Soviet
at a time convenient to both;

that Bishop Dr. Albrecht Shönherr, Chair-
f the Federation of the Evangelical Chur-
n the GDR; Dr. Heinrich Rathke, Bishop

of the Evangelical Lutheran Church of Meck-
lenburg, where the theological conversations
took place, and other religious workers in the
German Democratic Republic be cordially thank-
ed for their brotherly attention and hospitality
accorded the Moscow Patriarchate delegation
during its stay in the GDR.

HEARD: the report by His Eminence Me-
tropolitan Filaret of Minsk and Byelorussia,
Patriarchal Exarch to Western Europe, Head
of the Department of External Church Rela-
tions of the Moscow Patriarchate, on the par-
ticipation of Archbishop Nikodim of Kharkov
and Bogodukhov and Archimandrite Sergiy Fo-
min, Representative of the Russian Orthodox
Church to the Christian Peace Conference, in
the Second Theological Colloquium and in the
sessions of the Continuation Committee of the
Latin American Christian Peace Conference
which took place in St. George (Grenada) from
May 10 to 15, 1981.

RESOLVED: that satisfaction be expres-
sed with the participation of the Moscow Pa-
triarchate representatives in the Second Theo-
logical Colloquium and sessions of the Conti-
nation Committee of the Latin American CPC.

HEARD: the report by His Eminence Me-
tropolitan Filaret of Kiev and Galich, Patriar-
chal Exarch to the Ukraine, on the celebrations
of the 35th anniversary of the Lvov Church
Council which were held in Lvov on May 16-
17, 1981.

RESOLVED: (1) that, with thanks offer-
ed to the Chief Shepherd our Lord Jesus Christ,
deep satisfaction be expressed with the celebra-
tions in Lvov on the occasion of the 35th anni-
versary of the Church Council of Lvov whose
members came to the decision to abrogate the
Brest-Litovsk Union and to return to the Holy
Orthodox Faith of their fathers—to the bosom of
the Russian Orthodox Church;

(2) that a feeling of spiritual joy be expres-
sed at the fruitful development of Orthodox
life in the West Ukrainian dioceses of our Holy
Church, which was mentioned in the message
of the participants in the celebrations to His
Holiness Patriarch Pimen;

(3) that the importance of the patriotism of
the clergy and laity of the West Ukrainian di-
oceses be noted, a fact reflected in the statement
of the participants in the celebrations support-
ing the peace initiatives of our Motherland;

(4) that the wish be expressed to the episco-
pate, clergy and laity of our West Ukrainian

dioceses for further spiritual flourishing to the glory of the Holy Church and for success in their efforts for the welfare of our people and world peace.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, on the participation of the Moscow Patriarchate delegation headed by him in the consultation sponsored by the World Council of Churches with the representatives of the Local Orthodox Churches—members of the WCC—held in Sofia from May 23 to 31, 1981.

RESOLVED: (1) that the results of the consultation of the World Council of Churches with the representatives of the Local Orthodox Churches be welcomed with satisfaction;

(2) that the stand of the Moscow Patriarchate delegation at the consultation be approved;

(3) that satisfaction be expressed with the unanimous agreement of the participants in the consultation with the concrete proposals advanced by the head of the Moscow Patriarchate delegation, His Eminence Metropolitan Yuvenaliy, in his report to the consultation, especially on improving the World Council of Churches' structure on decision-making in questions of Faith and Order;

(4) that hope be expressed that the resolutions adopted at the consultation will be implemented at the forthcoming 6th Assembly of the World Council of Churches which will create more favourable and fruitful conditions for the further participation of the Local Orthodox Churches in the WCC activities;

(5) that deep gratitude be expressed to His Holiness Patriarch Maksim of Bulgaria for his cordial attention to the Moscow Patriarchate delegation.

HEARD: the report by His Eminence Metropolitan Sergiy of Odessa and Kherson, on the visit of the delegation of representatives of the Churches and religious associations in the Soviet Union headed by him to Zambia and Botswana which took place at the invitation of the Christian councils of these countries from May 25 to June 15, 1981.

RESOLVED: (1) that deep satisfaction be expressed with the visit to Botswana and Zambia of the delegation of the representatives of the Churches and religious associations in the USSR headed by His Eminence Metropolitan Sergiy of Odessa and Kherson and with the brotherly meetings of the religious leaders from the USSR with the Church leadership of the

two African states, and with the representatives of the parish clergy and laity;

(2) that cordial gratitude be expressed to the leadership of the Christian councils of Zambia and Botswana and of the Churches in these countries for their warm and brotherly hospitality to the representatives of the Churches and religious associations in the USSR;

(3) that deep gratitude be expressed to Dr. Kenneth David Kaunda, President of Zambia, and Dr. Quet Ketumil Masire, President of Botswana, for the attention accorded to the delegation of the representatives of the Churches and religious associations in the Soviet Union;

(4) that hope be expressed that the visit of the delegation of the religious workers from the USSR to Zambia and Botswana will serve to develop successfully the brotherly relations between the Christian Churches and the religious associations of the Soviet Union and of the African countries.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the Second All-Union Conference of the Mothers' Society held in Moscow on May 27, 1981.

RESOLVED: that satisfaction be expressed at the election of His Eminence Metropolitan Aleksiy of Tallinn and Estonia and Grace Archbishop Nikolai of Gorky and Masaryk as members of the Board of the Motherland Society for Cultural Relations with the Patriots Abroad.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Primate of the Ukrainian Autocephalous Orthodox Church, on the pilgrimage of a group of clergymen from the Ukrainian dioceses, headed by Archbishop Makarii of Uman, to the Holy City of Jerusalem and the Holy Land from July 3 to 16, 1981.

RESOLVED: (1) that satisfaction be expressed with the successful pilgrimage of the Moscow Patriarchate representatives to the Holy City of Jerusalem and to the Holy Land;

(2) that His Beatitude Patriarch Diodoros of the Holy City of Jerusalem and All the Holy Land, be cordially thanked for his paternal attention and hospitality to His Grace Archbishop Makariy and the pilgrims from the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches

eting of the Presidium and Advisory
tee of the CEC held in Carry le Rouet
) from May 4 to 8, 1981.

OLVED: that the report be acknow-

RD: the report by His Eminence Me-
an Aleksey of Tallinn and Estonia, Chair-
the Education Committee of the Holy
on the completion of the academic year
theological schools of the Moscow Pa-
te and on the assignments of the gra-
to the dioceses.

OLVED: (1) that the report be ac-
ed on the graduation of students in the
81 academic year from the academies,
ies and the LTA Precentorial Courses
their assignment to the dioceses of the
Patriarchate;

that satisfaction be expressed with the in-
in the number of graduates from the
ical seminaries and academies because
enlargement of the contingent of students
theological schools of the Patriarchate,
elps to replenish the clergy in the dio-
the Moscow Patriarchate.

Holiness Patriarch PIMEN of Moscow and All Russia at the Celebrations

of the 1300th Anniversary of the Bulgarian State

Holiness Patriarch Pimen of Mo-
and All Russia stayed in Bulga-
om June 5 to 11, 1981, at the in-
n of His Holiness Patriarch
n of Bulgaria and the Holy Sy-
the Bulgarian Orthodox Church,
rticipate in the celebrations of
00th anniversary of the Bulgari-
ate. His Holiness was accompa-
y Metropolitan Filaret of Minsk
yelorussia, Patriarchal Exarch to
n Europe, Head of the Depart-
of External Church Relations;
opolitan Yuvenaliy of Krutitsy and
na; Protopresbyter Matfei Stad-
secretary to His Holiness the
rch, Dean of the Patriarchal Ca-
l of the Epiphany; F. V. Soko-
ellarer of His Holiness the Pa-
; and M. L. Voskresensky, an in-
er of the Department of Exter-
church Relations.

CONSIDERED: the commission on pre-
paration for the celebration and conducting
of the millennium of the Baptism of Russ.

RESOLVED: that His Eminence Metro-
politan Filaret of Minsk and Byelorussia, Head
of the Department of External Church Rela-
tions, a member of the commission, be appointed
vice-chairman of the commission in accordance
with his position.

+PIMEN, Patriarch of Moscow
and All Russia

MEMBERS OF THE HOLY SYNOD:

+FILARET, Metropolitan of Kiev and Galich,
Patriarchal Exarch to the Ukraine

+ANTONIY, Metropolitan of Leningrad and
Novgorod

+FILARET, Metropolitan of Minsk and Byelo-
russia, Patriarchal Exarch to Western Europe,
Head of the Department of External Church
Relations

+YUVENALIY, Metropolitan of Krutitsy and
Kolonna

+SERGIY, Metropolitan of Odessa and Kherson

+KHRISANF, Bishop of Kirov and Slobodskoi

+SERAFIM, Bishop of Penza and Saransk

+ALEKSIY, Metropolitan of Tallinn and Estonia,
Chancellor of the Moscow Patriarchate

At the Sofia airport His Holiness
Patriarch Pimen was met by His Ho-
liness Patriarch Maksim of Bulgaria
and members of the Holy Synod of the
Bulgarian Orthodox Church.

In the afternoon His Holiness Patri-
arch Maksim gave a dinner which was
attended by the delegations from the
Local Orthodox Churches participating
in the celebrations, and other ecclesi-
astical delegations. During the dinner
His Holiness Patriarch Maksim greeted
the guests. The Primate of the Bulga-
rian Orthodox Church warmly and
cordially congratulated His Holiness
Patriarch Pimen on the 10th anniver-
sary of his enthronization. In response
His Holiness Patriarch Pimen congrat-
ulated His Holiness Patriarch Maksim,
and in his person the whole Bulgarian
Church, on the 1300th anniversary of
the foundation of the state and than

ked His Holiness for his congratulations on his jubilee. Heads of other ecclesiastical delegations also delivered speeches of greeting.

That same day the delegation of the Russian Orthodox Church paid a visit to His Holiness Patriarch Maksim. The meeting of the Primate of the two Local Churches was attended by members of the Holy Synod of the Bulgarian Orthodox Church and an assembly of Bulgarian hierarchs.

In the evening His Holiness Patriarch Pimen and members of the Russian Orthodox Church delegation, together with all who had arrived for the jubilee festivities, visited the Sofia Theological Academy. A short moleben was said after the ceremonial welcome. The guests were greeted by the Rector of the Academy, Archpriest Prof. Nikolai Shivarov. His Holiness Patriarch Pimen responded and presented the academy with the icon of St. John the Divine. The guests were shown round the theological school and the jubilee exhibition.

After the visit to the Bulgarian Theological Academy, Metropolitan Filaret met fraternally Dr. Glen Garfield Williams, General Secretary of the Conference of European Churches.

On June 6, at the Memorial Cathedral Church of St. Aleksandr Nevsky, His Holiness Patriarch Pimen, His Holiness Patriarch Maksim, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, His Beatitude Metropolitan Theodosius of All America and Canada, Archbishop of Washington, and the members of the Orthodox delegations in Holy Orders celebrated Divine Liturgy which was followed by a thanksgiving moleben. After the divine service the Primate of the Bulgarian Church delivered an address in which he warmly greeted His Holiness Patriarch Pimen, His Beatitude Metropolitan Dorotej, His Beatitude Metropolitan Theodosius and all the guests who were attending the celebrations. His Holiness Patriarch Pimen of Moscow and All Russia, was the first to make a response. His Holiness Patriarch Maksim then invited the members of the ecclesiastical delegations to the banquet given by him.

In the afternoon Metropolitan Fila-

ret received Monsignor Nikolaus woll, Secretary of the Secretariat Christian Unity, and Monsignor Dr. Robert Rauch, Secretary of the Ecumenical Committee of the Conference of Bishops in the FRG, — members of the Roman Catholic Church delegation to the celebrations in Bulgaria. That day Metropolitan Filaret called on Beatitude Metropolitan Theodosius.

In the evening His Holiness Patriarch Pimen of Moscow and All Russia was visited by the delegation of the Polish Orthodox Church headed by Archbishop Nikanor of Bialystok, the delegation of the Orthodox Church of Czechoslovakia led by His Beatitude Metropolitan Dorotej.

The day ended with a fraternal meeting from His Holiness Patriarch Pimen with members of the Holy Synod of the Bulgarian Orthodox Church to His Holiness Patriarch Pimen.

On June 7, the participants in the celebrations visited the Rila Monastery venerated at the holy shrines and the sights of interest in the cloister.

In the evening Metropolitan Filaret paid a visit to Archbishop Guiliardo Resti of Lucca, the personal representative of His Holiness Pope John Paul II at the celebrations.

On June 8, Todor Zhivkov, Chairman of the State Council of the People's Republic of Bulgaria, received heads of the Church delegations, representatives of the international religious organizations and representatives of the international religious organizations who had arrived for the celebrations. His Holiness Patriarch Maksim was also present. Todor Zhivkov cordially greeted the guests. Responses were delivered by His Holiness Patriarch Pimen of Moscow and All Russia on behalf of the Church delegations, and by Dr. Glen Garfield Williams, General Secretary of the Conference of European Churches on behalf of the international Christian organizations. In the afternoon members of the delegations attended the solemn meeting dedicated to the 1300th anniversary of the Bulgarian state held in the Big Hall of the Bulgarian Academy of Sciences. His Holiness Patriarch Maksim delivered the opening speech. Prof. T. Sabev presented the basic paper. In the afternoon a

concert was given in the Big Hall of the Bulgarian Academy of Sciences. The same day His Holiness Patriarch Pimen was visited by His Beatitude Metropolitan Theodosius of All Russia and Canada, Archbishop of London. His Holiness the Patriarch also received the delegation of the Roman Catholic Church led by Archbishop Guiliano Agresti of Lucca, the official representative of His Holiness John Paul II.

In the evening His Holiness Patriarch Maksim of Bulgaria gave a big reception on the occasion of the 1300th anniversary of the Bulgarian state. His Holiness Patriarch Pimen proposed a toast during the reception.

On June 9-10, those attending the celebrations visited the city of Pleven, where they honoured the memory of Russian warriors who died for the liberation of Bulgaria, viewed the painting "The Pleven Epic of 1877",

Church Delegation from the Soviet Union in Zambia and Botswana

At the invitation of the Christian Councils of Zambia and Botswana a delegation of the representatives of the Churches and religious associations in the Soviet Union visited these countries from May 25 to June 15, 1981. The delegation was composed of Metropolitan Pankraty of Odessa and Kherson (head of the delegation), Archpriest Petlyuchenko, a lecturer at the Leningrad Theological Seminary, Protodeacon Anatoliy Shapoval of the Odessa Diocese, N. S. Bobrova, a representative of the Orthodox women (Moscow),—on behalf of the Russian Orthodox Church; S. I. Nikolaev, senior presbyter of the Northern and Western parts of the USSR,—on behalf of the All-Union Council of the Evangelical Christians-Baptists; and the Rev. E. Ya. Mesters—on behalf of the Evangelical Lutheran Church of Latvia.

The delegation was in Zambia from May 25 to June 10. The guests visited the capital, Lusaka, as well as the towns of Kitwe, Chililabombwe, Mufulire, Livingstone, and Mazabuka. While touring the country, they got acquainted with the religious life in Zambia, met the leaders and representatives of the Christian Council of

and on the next day they went to the ancient capital, Veliko Tirnov.

On June 10, H.E. N.P. Tolubeyev, Ambassador of the USSR to Bulgaria, gave a dinner in honour of His Holiness Patriarch Pimen. The dinner was attended by His Holiness Patriarch Maksim, Metropolitan Pankraty of Stara Zagora and all the members of the Russian Orthodox Church delegation. Also present was Lyubomir Popov, Deputy Minister of Foreign Affairs, Chairman of the Committee on the Affairs of the Bulgarian Orthodox Church and Religious Cults.

On June 11, His Holiness the Primate of the Russian Orthodox Church and his party left for their homeland.

At the Sofia airport His Holiness Patriarch Pimen was seen off by His Holiness Patriarch Maksim, members of the Holy Synod of the Bulgarian Orthodox Church, Bulgarian hierarchs and clergymen.

The delegation visited the Churches in Zambia as well as the clergy and laity of various Churches and religious associations; visited churches, attended divine services, got acquainted with the life and curriculum of the Mindolo Foundation Institute in Mufulire and of the college in Livingstone. In the course of the fraternal meetings and contacts on various levels the delegates had an opportunity to get acquainted with the religious life of the country and to tell representatives of the official and other circles in the country about the life and activities of the Churches and religious associations in the Soviet Union.

On June 1, the Christian Council of Zambia (CCZ) gave a big reception in honour of the delegation in Lusaka. Present at the reception were the President of the CCZ, F. Semuchoba; the General Secretary of the CCZ, the Rev. Kinsley Mwenda, and other representatives of the council, as well as representatives of Churches and religious associations in the country. Present at the reception was also V. G. Solodovnikov, Ambassador of the USSR to Zambia, as well as representatives of diplomatic corps accredited in Lusaka.

On June 6, the delegation was received by His Excellency K. Kaunda, President of Zambia. On the same day, the president gave a reception in honour of the delegation. Present at the reception were H. Mulemba, General Secretary of the United National Independent Party; N. Mundia, the Prime Minister, and other officials. Also present were leaders of the Christian Council of Zambia: the President, F. Semuchoba, General Secretary, the Rev. Kinsley Mwenda, and other officials of the CCZ. Among the guests was V. G. Solodovnikov, Ambassador of the USSR to Zambia, as well as representatives of the diplomatic corps accredited in Lusaka, local and foreign correspondents.

On June 6, V. G. Solodovnikov, Ambassador of the USSR to Zambia, gave a reception in honour of the delegation. Present at the reception were leaders of the Christian Council of Zambia as well as prominent religious leaders of the country.

The delegation was in Botswana from June 10 to 12. The guests got acquainted with the religious life of the country and met the leadership of the

Christian Council of Botswana and prominent religious leaders in the country.

On June 11, the delegation was received by His Excellency Dr. K. M. Masire, President of Botswana. Present at the reception were members of the government and other officials, as well as leaders of the Christian Council of Botswana. M. N. Petrov, Ambassador of the USSR to Botswana, also attended the reception.

On June 13, the delegation returned to Lusaka.

On June 14, Holy Trinity Day, Metropolitan Sergiy, assisted by the gymen in the group, celebrated Divine Liturgy in the Church of St. Magdalene, Equal to the Apostles (Patriarchate of Alexandria). Present at the service was A. A. Afendoulis, Consul General of Greece in Lusaka. Believers of various Christian confessions attended the service.

After the service Archimandrite Iliodor Koumbanakis, rector of the church, and A. Afendoulis warmly welcomed the guests. Metropolitan Sergiy delivered an address in response.

On June 15, the delegation left for their homeland.

Delegation from Nicaragua on a Visit to the Soviet Union

On the initiative of the Christian Peace Conference an ecclesiastical delegation from Nicaragua visited a number of socialist countries in Europe. The delegation was composed of pastors and laymen of the Protestant Churches and laymen of the Roman Catholic Church in Nicaragua.

The delegation was led by Sixto Umberto Ulloa Doña, a Baptist, who is in charge of the foreign relations of the Evangelical Committee for Development Aird (SEPAD) and of the relations between the Evangelical denominations and the state in Nicaragua.

On June 16-24, 1981, the delegation was in the Soviet Union at the invitation of the Russian Orthodox Church.

The guests visited Moscow and Leningrad, took a trip to the Trinity-St. Sergiy Lavra, attended divine services, got acquainted with the life of the Moscow and Leningrad theological schools, and saw the sights of the cities they visited. The members of the delegation

met hierarchs, clerics and laymen of the Russian Orthodox Church, as well as representatives of public organizations in our country.

On June 17, when in Moscow the delegates paid a visit to the Department of External Church Relations where they were received by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations.

On June 18, a conversation between representatives of the Russian Orthodox Church led by Metropolitan Filaret of Minsk and Byelorussia and the delegates from Nicaragua took place at the Department of External Church Relations. In the course of the conversation both sides informed each other about the life of their respective churches and religious associations, discussed in particular the participation of Christians in building a new life in their countries.

at day, the guests were received by V. Makartsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers. In Leningrad, the delegates saw the sights of the city, attended the graduation ceremony at the Leningrad Theological schools and were received by Metropolitan Antony of Leningrad and Novgorod.

On June 23, Metropolitan Filaret of Minsk and Byelorussia gave a reception in honour of the delegation. Present at the reception was H. E. Jasinto Suares, Ambassador Extraordinary and Plenipotentiary of Nicaragua in the USSR. Also present were Archbishop Pimen of Sverdlovsk and Kurgan and Bishop Iov of Zaisk, deputy heads of the DECR, as well as staff members of the DECR, representatives of the Co-

uncil for Religious Affairs of the USSR Council of Ministers and of the Soviet Peace Committee.

On June 24, the delegation from Nicaragua left Moscow.

After visiting several socialist countries in Europe, the members of the ecclesiastical delegation returned to Moscow. Before leaving for their country, on July 8, they were interviewed at the Department of External Church Relations by Soviet and foreign correspondents from ecclesiastical and secular mass-media. The guests from Nicaragua told them that they were deeply impressed by the life of the Churches in the Soviet Union and other socialist countries which they had visited, and noted the active and creative efforts of the Christians for the good of society.

CHRONICLE

On May 22-27, 1981, the regular meeting of the Surozh Diocese took place under the chairmanship of Metropolitan Antony of Surozh in London. On May 23, Metropolitan Antony, assisted by the clergy attending the meeting, officiated at All-Night Vigil and on the following day celebrated Divine Liturgy in the Dormition Cathedral Church. At the invitation of Metropolitan Antony, Father Nikolai Inozemtsev, lecturer at the MTA, and Deacon Stefan Garasimiv, graduate of the LTA and a student of the Catholic University in Paris, attended the meeting.

On May 23, 1981, Archpriest John Margitich, of the St. Barbara Cathedral Church in Edmonton, marked the 25th anniversary of his ministry in Canada. In connection with the jubilee, His Holiness Patriarch Pimen of Moscow and All Russia awarded Archpriest John with the Order of St. Simeon of Radonezh, 2nd Class. His Holiness Patriarch Pimen and Metropolitan Pimen, Head of the Department of External Church Relations, sent congratulatory telegrams to Archpriest John Margitich.

On June 2, 1981, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, received the Rev. Dr. Arie Brouwer, General Secretary of the Reformed Church in America, member of the General Office of the National Council of the Churches of Christ in the USA, and Mrs. Brouwer, who were in the USSR on a visit to the All-Union Council of Evangelical Christians-Baptists. A. S. Buevsky, Secretary of the DECR, was also present.

In the evening of June 2, the guests attended All-Night Vigil at the Patriarchal Cathedral of the Holy Spirit, and on June 3 (the 10th anniversary of the enthronization of His Holiness Patriarch Pimen) the Divine Liturgy which was celebrated by His Holiness Patriarch Pimen of Moscow and All Russia.

In the afternoon, Dr. Brouwer attended the reception on the occasion of the 10th anniversary of the enthronization of His Holiness Patriarch Pimen of Moscow and All Russia.

During their stay in Moscow, Dr. Arie Brouwer and Mrs. Brouwer visited the Trinity-St. Sergiy Lavra and saw the sights of the monastery.

On June 5, 1981, Archimandrite Iosif Pustoulov, staff member of the Department of External Church Relations, received at the department Father George Grant, S. J. of the St. Ignatius Loyola University in Chicago, an active member of the American movement for peace.

On June 17, 1981, H. E. Angelos Angelidis, Ambassador of Cyprus to the USSR, gave a dinner in honour of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations. Also present were Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations; Bishop Iov of Zaisk, Deputy Head of the Department of External Church Relations; Archimandrite Niphon Saikali, Representative of the Patriarch of Antioch to the Patriarch of Moscow, Dean of the Antiochene Podvorye in Moscow; Archimandrite Aleksandr, Assistant Rector of the Moscow Theological Academy and Seminary; Archpriest Mikhail Turchin, staff member of the DECR; A. S. Buevsky, Secretary of the DECR; and G. N. Skobei, staff member of the DECR.

On June 18, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, Primate of the Czechoslovak Orthodox Church, celebrated the feast of his heavenly patron, the Holy Martyr Dorotheus, Bishop of Tyre. His Holiness Patriarch Pimen and Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the DECR, sent congratulatory telegrams to His Beatitude on his name-day.

Services Conducted by His Holiness Patriarch PIMEN

JUNE

On **June 21 (8)**, the 1st Sunday after Pentecost, of All Saints, His Holiness Patriarch Pimen attended All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On **June 28 (25)**, the 2nd Sunday after Pentecost, of All the Saints Who Shone Forth in the Land of Russia, Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Patriarchal Cathedral.

JULY

On **July 2 (June 22)**, the 3rd Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil together with Bishop Iov of Zaisk in the Patriarchal Cathedral.

On **July 6 (June 23)**, the Feast of the Vladimir Icon of the Mother of God, Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate.

On **July 7 (June 24)** the Nativity of St. John the Baptist and Forerunner of Our Lord, the Holy and Glorious Prophet, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Bishop Iov of Zaisk in the Church of St. John the Baptist.

On **July 12 (June 29)**, the Feast of Sts. Peter and Paul the Holy and Glorious Apostles, His Holiness Patriarch Pimen celebrated Divine Liturgy and,

on the eve, conducted All-Night Vigil together with Archbishop Pitirim of Volokolamsk in the Patriarchal Cathedral.

On **July 16 (3)**, the Translation of the Relics of St. Filipp the Metropolitan of Moscow, Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of St. Michael the Archangel in the Patriarchal residence at Lukino (Belkino).

July 18 (5), the Invention of the Relics of St. Sergiy of Radonezh, the Miracle Worker. On the eve, at 3 p.m., His Holiness Patriarch Pimen officiated at Small Vespers with the reading of the Akathistos to St. Sergiy in the Holy Trinity Cathedral of the Trinity-St. Sergiy Lavra. His concelebrants were Metropolitans—Filaret of Moscow and Galich, Patriarchal Exarch to Ukraine; Aleksiy of Tallinn and Estonia; Filaret of Minsk and Byelorussia; Patriarchal Exarch to Western Europe; Yuvenaliy of Krutitsy and Kolomenskaya; Sergiy of Odessa and Kherson; Archbishop Vladimir of Dmitrov; Bishop Khrisanf of Kirov and Slobozhanskoy, and Bishop Serafim of Penza and Saransk. All-Night Vigil was conducted by Patriarch Pimen in the same cathedral together with Bishop Varlaam of Cheboksary and Chuvashia. Divine Liturgy was concelebrated by His Holiness Patriarch Pimen and His Eminence Archbishop Theodosius of Washington, Metropolitan of All America and Canada, together with Archbishop Iulian of Tashkent and Central Asia in the Cathedral of the Holy Trinity.

THE FEAST OF ST. SERGIY

St. Sergiy, the Hegumen of Radonezh and Miracle Worker of All Russia, had gathered once again the faithful children of the Russian Orthodox Church and her guests for common prayer in his cloister—the Holy Trinity Lavra—on the feast of the invention of his relics, July 18, 1981.

Solemn divine services were conducted in the magnificent cathedrals and churches of the Lavra by His Holiness Patriarch Pimen of Moscow and All Russia, and the distinguished guests of our Church—His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa; His Beatitude Metropolitan Theodosius of All America and Canada, Archbishop of Washington; the hierarchs of the Russian Church and those accompanying the Primate of the Apostolic Church of Alexandria. They were assisted by the monastery brethren and numerous clerics.

The prayers on the feast day ended with the common moleben said before the icon of St. Sergiy. The hearts of the Orthodox people, pilgrims from the Sister Churches, were comforted by the celebration of the Bloodless Sacrifice and the grandeur of the festivities, as well as by the words of glorification to the great abba, St. Sergiy, a humble hegumen and universal luminary of God. For a long time they will preserve within themselves the grace of peace—a breath of God's mercy—which was bestowed upon them in the abode of the Life-Giving Trinity through St. Sergiy's prayers.

His Holiness Patriarch PIMEN's Address

our Beatitude Pope and Patriarch nolas VI of Alexandria and All Af-, beloved brother and concelebrant he Lord,

rchpastors and pastors, wise-in-God, ear brothers and sisters in Christ, rough God's mercy our Holy Church illed at this time with great spiritu- exultation. Yesterday we glorified zealous intercessor for the Russian d, St. Sergiy, the Hegumen and acle Worker of Radonezh who erec- a magnificent church and wondrous ster to the greater glory of the y Trinity, and through his power of h and wondrous deeds he became a gnificent abode for the Holy Spirit. ither with the many pious pilgrims, o have come to the Trinity-St. Sergiy ra for this feast not only from all ners of our Motherland, but from y other countries as well, we have yed to our Heavenly Father that, ough the fervent intercession of Abba giy, the Lord might preserve the sian Church, our beloved country, the entire human race in peace prosperity.

oday, in this fine cathedral, by the ne of St. Aleksiy the Miracle Wor- and Metropolitan of Moscow, a con- porary of St. Sergiy, we have again red our prayers together and rejoic-

ered after Divine Liturgy in the Patriarchal edral of the Epiphany on Sunday, July 19,

ed in spiritual communion and the richness of the all-embracing love of Christ (2 Cor. 5. 14).

On these festal days, so sacred to the Russian Orthodox Church, we greet you with particular cordiality, Your Beati- tude, esteemed Primate of the Early Church of St. Mark the Apostle and Evangelist. With your participation in this feast of faith, by your efficacious prayers you have augmented our joy and consolidated our spiritual power.

The unity of the Local Orthodox Churches, which have, as St. Paul point- ed out, *one faith, one baptism, one God and Father of all* (Eph. 4. 5-6), has always been and remains an indis- pensable element in the realization by the Church of Christ of her purpose on earth: the glorification of God our Father and the guiding of man, made in God's image and likeness, to eternal salvation.

"The word church," says St. John Chrysostom, "signifies not division, but union and accord". "With accord," this teacher of the Church attests, "small things increase, and with discord, great things decrease."

Mutual understanding and single- mindedness of the Local Orthodox Churches have always been essential, particularly in our day, when the pre- parations for the Holy and Great Coun- cil of the Eastern Orthodox Church are underway, when theological dialogues

with many non-Orthodox confessions are expanding, when our ecumenical cooperation is becoming ever diversified and complex and when greater efforts are required of us to fulfil our duty of peacemaking, which is increasingly becoming a task of preserving the sacred gift of life on earth. Even though the path of the unity of the Holy Church of Christ is often thorny, the spiritual unity of all of us who have gathered in this holy temple to glorify the Name of the Living God "with one mind and one mouth," gives us confidence to cry aloud with the Apostle: *I can do all things through Christ which strengtheneth me* (Phil. 4. 13).

We profoundly believe that, with the Lord's help, the blessed unity and living ecclesiastical communion between Alexandrian and Russian Orthodox Churches will continue to develop for their benefit, for the greater glory of Holy Orthodoxy, for the success of our ecumenical efforts, and for the strength-

ening of peace and justice on earth. With the help of grace of the Holy Spirit and of the almighty intercession of St. Sergiy of Radonezh and St. Alexiy Metropolitan of Moscow, may our communion in prayer grow, may our joint witness of our common faith in Jesus Christ—the Word of God Incarnate—be effected successfully, and may our labours be augmented in the service of peace and the unity of the human race made by the Creator of the Universe of *one blood* (Acts 17. 26).

Venerable archpastors and pastors, beloved brothers and sisters, I once again congratulate you warmly on this feast and prayerfully wish you all more joy and the abundant mercy of Christ. *Now our Lord Jesus Christ himself, God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work* (2 Thess 16-17). Amen.

His Holiness Patriarch PIMEN's Address

Your Beatitude Metropolitan Theodosius of All America and Canada, Archbishop of Washington,

Venerable archpastors and pastors,

Beloved brothers and sisters in Christ,

Verily the grace of the Holy Spirit has gathered us today in this holy monastery to venerate and glorify that great servant of God, the Succourer of All Russia and our intercessor, St. Sergiy, the Hegumen and Miracle Worker of Radonezh, who erected a magnificent church and wondrous cloister to the greater glory of the Holy Trinity, and through his power of faith and wondrous deeds he became a magnificent abode for the Holy Spirit.

The path leading to this Holy Lavra has been trodden for 600 years now. From all corners of our country the pious believers come in an endless stream to the sacred shrine with the relics of Abba Sergiy, bringing their sorrows and joys, prayers, entreaties and thanksgiving.

Delivered after Divine Liturgy on the Feast of St. Sergiy of Radonezh, July 18, 1981, at the Trinity-St. Sergiy Lavra.

With the profundity of his faith, the greatness of his monastic endeavours, the multitude of virtues, St. Sergiy has left us an example of true Christian living. This ascetic of the Russian land prayed incessantly and fasted strictly; he was a kind pastor and wise mentor. He worked to attain the great spiritual virtues: obedience, humility, meekness and love. St. Sergiy reached such a height of spiritual perfection during his lifetime that he was granted vision of the Most Pure Mother of God, who sanctified with Her appearance the hallowed place where the saint prayed and worked.

The labours of St. Sergiy for the good of Christ's Church were closely connected with his service to his people and country. The monastery he founded not only became the spiritual centre of Russia, but in times of hardship served as a bastion of the Russian state and its capital Moscow.

We know that the fame of the great starets St. Sergiy spread far beyond the bounds of Russia. The Church glorifies the saint as follows in the Akatist:

"Rejoice, renowned not only in Asia, but in the entire Universe as well." The glorious name of St. Sergiy Radonezh is indeed well known in our parts of the world. Now many Orthodox and non-Orthodox brothers and sisters in Christ visit the Trinity-Sergiy Lavra and offer prayers to the saint and reverently bow before his icon.

Today, on this feast, filled with spiritual joy, I extend fraternal and heartfelt greetings to you, Your Beatitude, the Holy Synod, the Holy Primate of the Orthodox Church in America. Your participation in this celebration is highly symbolical. It is the fruit witnessing to the eternal youth and life-giving tree of Holy Orthodoxy, for your Holy Church is the center of missionary work and the zealous efforts of archpastors and pastors of the Russian Church. Some 200 years ago, the Orthodox Faith dawned on the American continent. The apostolic work of St. German of Alaska and St. Innocent, Metropolitan of Moscow, as well as the missionary labours of other Russian ascetics and preachers have brought forth rich spiritual fruit, and have found expression today in the Local Orthodox Church in America—the daughter of our Russian Orthodox Church.

We cordially congratulate you, Your Beatitude, and, in your person, the Holy Synod of the Autocephalous Orthodox Church in America on the start of a new second decade of independent ecclesiastical existence, and prayerfully wish her zealous workers, archpastors, pastors and laity blessed success. By your part in this celebration, by praying in this holy cloister, Your Beatitude has augmented our spiritual joy and has given visible witness to the fact that our Local Orthodox Churches are, according to St. Paul the Apostle, "of one faith, one baptism, one God and Father of all" (Eph. 4. 5). Today we have experienced the joy of Eucharistic communion, and have "with one mind and one mouth" glorified the Holy,

Consubstantial, and Indivisible Trinity and hymned St. Sergiy of Radonezh. It is our firm belief that, with the Lord's help, this sacred oneness will unite us unshakably for ever, and that the live ecclesiastical communion between us will always find new possibilities, expand and consolidate to the greater glory of Holy Orthodoxy, for the benefit of our Sister Churches, for the good of the whole of Christendom, for the strengthening and development of good relations between the peoples of our two countries, and for the triumph of blessed peace on earth. With the help of the Holy Spirit and the mighty intercession of Abba St. Sergiy, may our salvific communion in prayer grow, may the joint witness of our common faith in Jesus Christ, in the Word of God Incarnate, be effected successfully, may our labours be augmented for the strengthening of peace and justice among nations, which comprise *in toto* the human race made by the Creator *of one blood... for to dwell on all the face of the earth* (Acts 17. 26).

Venerable archpastors and pastors, dear brothers and sisters,

On this great day when we glorify St. Sergiy, the Hegumen of Radonezh, our God-bearing father, let us thank the All-Bountiful Creator and our God, through Whose divine mercy we were granted the honour of participating in this radiant church celebration.

Let us offer, beloved, our fervent prayers to Abba Sergiy, our great Russian intercessor, may the Lord through his confident intercession, preserve this holy cloister, the Russian Church and our beloved country in peace and prosperity: may He give health and well-being to all of us who with faith and love cherish the sacred memory of St. Sergiy, and at the end of our life, may He give us rest in His Heavenly Mansions, where all the righteous dwell giving praise to the One God glorified in the Trinity—the Father, the Son and the Holy Spirit. Amen.

His Holiness Patriarch PIMEN's Speech

Your Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa,

Your Beatitude Archbishop Theodosius of Washington, Metropolitan of All America and Canada,

Deeply esteemed Vasiliiy Grigorievich Furov, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers,

Venerable archpastors and pastors, and all of you dearly beloved gathered here,

I cordially congratulate you on the feast of the founder of this magnificent monastery, our God-bearing father, St. Sergiy, the Hegumen of Radonezh and Miracle Worker.

Among the assembly of saints who shone forth in the Land of Russia St. Sergiy occupies a special place. The Hegumen of the Land of Russia and his numerous disciples were grace-bestowing mentors, full of faith and piety, bearers of spiritual enlightenment to the many nationalities inhabiting the territory of our beloved Motherland. The saint had a special penetrating knowledge of the Mystery of the Holy Trinity and made a valuable contribution to the teaching on the Trihypostatic Godhead. Furthermore, the saint's great works and feats, to the greater glory of Christ's Church, combined with his constant and vast patriotic activity. With his authority and wisdom he did all in his power to promote the rise of Moscow as a united Russian centre and to consolidate the Russian state. He pacified the warring princes, blessed the Russian troops to accomplish feats of arms against the invading enemy, and incessantly called for unity and peace on the Russian land for the benefit of country and Church. The Holy Trinity Monastery founded by St. Sergiy occupied a prominent place in the history of the Russian state. The Trinity-St. Sergiy Lavra not only became the spiritual and moral centre of Russ, it was a military bastion of

Moscow on a number of occasions. Today, the Lavra of St. Sergiy, remaining an inexhaustible spiritual source for pious pilgrims, continues to carry out the mission of love and peace bequeathed by its first hegumen — St. Sergiy.

During the decades which have passed since the end of World War II, the have often gathered within the hallowed walls Primates and representatives of Local Orthodox Churches who have, by their Eucharistic communion, consolidated the unity of Holy Orthodoxy and who have discussed the important problems facing the Orthodox Plenitude.

It is with heartfelt and devoted love that I warmly greet you, Your Beatitude Pope and Patriarch Nicholas VI, the First Bishop of the Alexandria Church. Our Russian Orthodox Church has always had feelings of profound reverence for the Patriarchate of the City of Alexandria and All Africa. On this festive day we prayerfully wish the archpastors, pastors and pilgrim flock of Alexandria peace and prosperity, and to Your Beloved Beatitudes good health and much aid from God in your lofty primate service to Christ's Church.

We feel profound joy from the presence among us of Your Beatitude Metropolitan Theodosius of All America and Canada, Archbishop of Washington. May your efforts be blessed, do Vlatyka, and may they be accompanied by the all-powerful help of the Great Chief Shepherd, our Lord Jesus Christ.

I cordially greet Bishop Nicolai Prešov, who represents the Sister Local Orthodox Church of Czechoslovakia at our reception.

May the strength and unity of Holy Orthodoxy be unshakable for ever, may our joint witness and service be successful, and may they hasten the fulfilment of Christ our Saviour's commandment on the unity of all who confess Him, and the satisfaction of the crucial needs of the human race.

During this period, this holy place was visited many times by the head and other prominent figures of the fr

Delivered at the Reception in the Trinity-St. Sergiy Lavra, July 18, 1981.

al non-Orthodox Churches and religious associations.

is with heartfelt love that we greet Grace Bishop Mario Serra, who come from distant Argentina and is sharing with us the spiritual of this feast. We are lovingly striving to do all we can to further the strengthening of mutual understanding and cooperation between the Orthodox and Roman Catholic Churches, trusting in God's mercy which will undoubtedly, at a time the Lord deems to the unity which they are seeking.

umerous Orthodox and ecumenical conferences have been held in the Tri-St. Sergiy Lavra. It has been the of many peace meetings of representatives of Christian Churches and religions who gathered to discuss and means of enabling the churches and religious associations to take an effective part in solving the problems of modern times—the preservation and strengthening of peace.

A meeting was held in the Lavra this June of the heads and representatives of Churches and religious associations of the USSR, the participants in which expressed in the appeal which they adopted "profound concern over the present state of international relations, which are characterized by the threat of nuclear war". Experiencing deep satisfaction with the extensive involvement today of the religious communities of many countries in the peace movement, and, pinning our hopes

on the success of their efforts, we consider it imperative to do everything possible to expand participation in this movement, augment its participants' creative initiative and heighten the efficacy of their work.

It was toward these ends that I recently expressed the idea of preparing for and holding next spring a world conference entitled "Religions of the World for the Preservation of Life from a Nuclear Catastrophe." I believe that this conference could be held in our country. It is my hope that the idea for the convocation of such a forum will meet with understanding and support on the part of all the religious figures in the world who realize the actual danger threatening mankind, but who have not lost heart, and, basing themselves on the longing for peace inherent in each religion, are suffused with a desire to effectively safeguard and preserve the sacred gift of life.

Dear friends, I warmly greet all of you, participants in this festive meal, and from the bottom of my heart I wish you the very best.


I propose a toast to our distinguished and beloved guests — His Beatitude Pope and Patriarch Nicholas VI and His Beatitude Metropolitan Theodosius!

To unity, fraternity and cooperation among our Churches and friendship among the peoples of our countries!

To blessed peace the world over!

To all of you, dear partakers of this meal!

THE MOSCOW CHURCH OF ST. PIMEN THE GREAT

ince ancient times the pious Orthodox believers of Moscow have worshipped deeply the Holy and Life-Giving Trinity. Many churches in Moscow were built in honour of the Holy Trinity, and by 1915 there was a total of 33 within the city limits. They were second in number to the churches dedicated to St. Nicholas, of which there were 47. Some of the Trinity churches, however, were called by the name of their side-chapels to make it easier to distinguish one from another.

Among those were three dedicated to St. Nicholas, two to St. Sergiy, one to St. Demetrius of Thessalonica, one to St. Irene the Martyr, one to St. Parasceve and two to St. Pimen—the "old" and the "new".

The "new" church dedicated to St. Pimen the Great in the Novo-Vorotnikovskiy Lane has an interesting history which goes back to a period 300 years ago and which has been little studied so far. It acquired its present shape and size comparatively recently and ranks among the bigger Moscow churches.

ches. There are no published works on the history of this church, except for a brief account published on one leaf by L. Fedorov's printing shop (undated). *The Journal of the Moscow Patriarchate* has carried only short items on festal services conducted in the church.

Historical and architectural research into the Church of St. Pimen the Great were made in recent years, particularly by the architect, V. A. Mikhailov [1]. The present article is based on his work.

It was in this church, which bears the name of the heavenly patron of His Holiness Patriarch Pimen, that the Primate of the Russian Orthodox Church began his ministry.

HISTORICAL SURVEY

Among the saints venerated by the Russian Orthodox Church since the early days was St. Pimen the Great (feast day, August 27). This great ascetic of the 4th-5th centuries was especially venerated by monks. Well-known is his call to observe the main rules of Christian life: "to fear God, to pray often, and to do good to one's neighbour".

As a witness of his veneration in Russ, it is enough to mention the Kiev-Pechery Monastery, many of whose monks are known to have been professed in honour of St. Pimen the Great as early as the 11th century. And they bore his name worthily. The Kiev-Pechery Patericon preserves for the edification of all the *Lives* of two holy ascetics—St. Pimen of Many Ailments (†1110; feast day, September 28) and of St. Pimen the Faster (12th century; feast day, August 28), and local tradition has preserved the names of two more saints bearing this name who fulfilled their acts of fasting and prayer in the 12th-14th centuries.¹

The veneration of St. Pimen the Great in Russ is also reflected in old Russian church art (he is depicted in church murals and icons) as well as in churches dedicated to him.

The Moscow Church of the Holy Trinity with a chapel dedicated to St. Pimen the Great is located almost in the centre of the city, in a quiet side street not far from the Novoslobod-

skaya Metro Station. It is surrounded by old shady lime-trees.

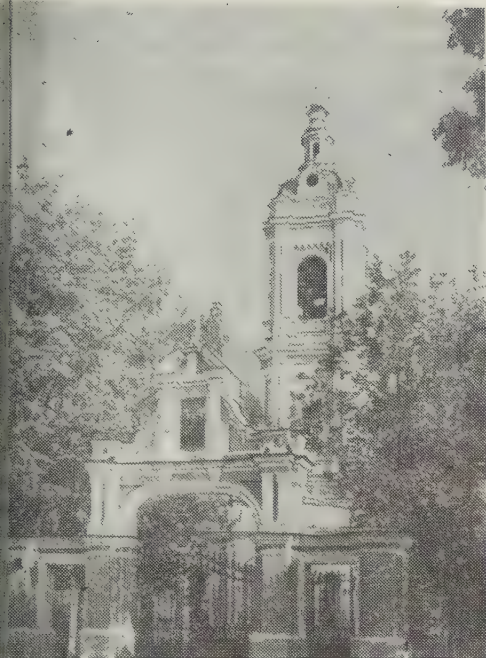
The church has an interesting original history.

The borders of Moscow were considerably extended by the middle of the 17th century. The new city districts as well as the numerous suburbs which gradually merged with the city proper required reliable defences. In 1648, the old system of fortifications—a rampart encircling the city (now Sadovoe Koltso Avenue) was reinforced with a new line of earthen fortifications of a greater radius which contained several new city gates that were also used as customs checkpoints and were manned by detachments of special city guards called "vorotniki". Small settlements of these guards sprung up near these gates. When the city guards moved to a new place of residence they took with them their shrines: their most venerated icons and even whole churches. This was the case when one of the city gates was moved northwards, on the road to Savelok (the Novoslobodskaya Street). Some of the city guards were resettled there from the district of Staroe Sushche (now part of the city between Gorodovskaya and Chekhov streets), forming a new settlement called "Novye Vorotniki".

In the old place of residence the people were spiritually fortified and united in their adversities round their common shrine—the Church of the Life-Giving Trinity with a side-chapel dedicated to their specially venerated saint, Pimen the Great. In common parlance the church was known as St. Pimen's which is also the name under which it is mentioned in some 16th-century acts.

Having moved to a new place, the city guards "took" with them the church: they erected a new edifice at the centre of the settlement, in a beautiful place by a pond and consecrated it like the old one, to the Life-Giving Trinity; it also had a side-chapel dedicated to St. Pimen the Great. Since that time the old Church of St. Pimen was called the one in Old Vorotniki or "Old St. Pimen's", and the new one the Church of St. Pimen in New Vorotniki, or "New St. Pimen's".³

The year 1658, is now generally



The Church of St. Pimen the Great

cepted for the building of the new church.⁴ Although I. Tokmakov in his research, referring to certain "reliable sources", mentions the year 1635⁵ considering 1658 to be the year of resettlement of the city guards. Taking this fact into account one may well assume that 1658 was the year when the church was built and 1673 is either the year in which the church was rebuilt after a fire, or was the year in which the side-chapel of St. Pimen was added on, this assumption is warranted by information contained in Maksimovich's *Guidebook*. On the other hand, the oldest available information about the new (originally also wooden) church of St. Pimen which is found in the Treasury Records of the Patriarch's Chancellery also points to the fact that the church was built before 1673. In a record under the year 1673 [5, p. 762] it says that in September⁶ of the year 1673⁷ by an ukase of His Holiness the Patriarch, the Church of the Holy Trinity in New Vorotniki beyond Dmitrovsk Gate was rebuilt at the cost of 22 rubles and 2 dengis...."

This shows that the Church of St. Pimen was rebuilt in 1673 which means that it was constructed before 1673. Obviously the bad state of the edi-

fice after the fire⁸ made it necessary to build a new church. It was decided to erect a brick church in place of the wooden one. This was probably prompted by a natural feeling of pious rivalry, since their neighbours in Old Vorotniki had just completed the building of a new brick church.

The construction of the church in New Vorotniki began in 1696 [6]. The end of construction is mentioned in the same records of the Patriarch's Chancellery: "On August 26 of the year 1702, the antimimension was issued for the newly built⁹ Church of St. Pimen the Miracle Worker, which is in New Vorotniki; the antimimension was received by the priest, Semyon Alekseyev" [5, p. 763].

Architecturally, the new church was a single-apse structure, typical of the late 17th century: superimposed on the "square" of the main building was an "octagon" with windows and the whole topped by an octagonal blind drum supporting a small cupola. The church had a small refectory and one side-chapel dedicated to St. Pimen the Great on the right side. The apse of the main sanctuary, in comparison to the right-hand side-chapel, protruded farther eastwards. A small belfry was annexed to the western, refectory, side of the building. The church stood thus till the 1760s or 1770s when its refectory must have been considerably enlarged [7] and decorated in the style of the 18th century architectural traditions. A plan of the church drawn by the Architect D. Gushchin between 1870 and 1880 supports this assumption, because the refectory bears the distinct marks of the Moscow architectural style of the 1740s and 1770s.

But the church still had only one side-chapel. This is indicated in its plans of 1768 and 1782 as well as in various literary sources. By comparing these last facts [8 and 9], one can assume that the second side-chapel in honour of the Vladimir Icon of the Mother of God was built between 1796 and 1811. It was probably at that time too that the present belfry was built.

There is a pious legend about the construction of that side-chapel. When construction work was underway to expand the refectory, a blind boy who

was playing nearby picked up an object from the ground. He rubbed his eyes with the hand holding this object and his eyesight was immediately restored. The object he held in his hand was a small icon carved on stone. It turned out to be the Vladimir Icon of the Mother of God, and that is why the second side-chapel was consecrated in honour of this icon and in memory of the miracle. The icon was preserved in the church [7] for a long time; at the beginning of this century it was kept on a lectern in front of the icon of St. Pimen, among other holy things of the church such as relics of saints. Unfortunately, nothing is known about the present whereabouts of this icon.¹⁰

The 19th century saw considerable alterations in the exterior of this church.¹¹ Following the construction of the side-chapel in honour of the Vladimir Icon of the Mother of God, a strong wall was constructed round the church grounds (in 1825) which is still intact.

On May 16, 1879, Metropolitan Makariy (Bulgakov; †1882) of Moscow and Kolomna received from the consistory "a most humble petition from Archpriest Aleksandr,¹² the churchwarden and parishioners of the New Church of St. Pimen of the Nikitsky Deanery" which said: "The Church of the Holy Trinity... was built in 1658. In subsequent years it was repeatedly repaired, renovated and altered with its exterior and interior being changed considerably from the original look, but... the size of the church has remained the same. But now, with the growing number of Moscow residents, our church is too small to accommodate the increased number of parishioners, which is especially apparent at Easter, the Nativity of Christ and on other great feasts. On such occasions the church cannot contain the greater part of the parishioners so that many of them by necessity have to go... to other and more spacious churches". (According to the registry for 1877, a consistory official states, the parish had 122 houses, with 1000 males and 1049 females.)

"...In order to avoid this inconvenience, it will be necessary to enlarge the church building by extending the

side-chapels, and the main sanctuary which is too small and is in need of urgent repair, must be rebuilt. Reconstruction, in the architect's estimate, will cost about 15,000 rubles. Money for the proposed reconstruction accrues from: (a) cash on hand approximately 7,000 rubles, including 6,000 rubles which were specially contributed for the purpose, (b) donations of parishioners, (c) current church income...."

The petition bears the signatures of Archpriest Aleksandr Nikolsky¹³, churchwarden, I. P. Gaevsky, and parishioners.

NOTES

¹ Therefore some scholars (I. Tokmakov [3], N. Bocharov [12]), the architect, V. A. Mikhlin, observes in his article, consider that the fact of dedicating the church in the settlement of Vorotniki to St. Pimen the Great, shows that its inhabitants had come from the south.

² It is not known whether the "vorotniki" were actually city guards, though generally accepted as such. There is, however, another theory which was put forward by the famous historian of Moscow, I. Snegirev, and supported by N. P. Rozhnov in his book "Opisanie Moskovskikh tserkvei, i monastyr'ev Moskviskoy Konsistoriei v 1817 godu" (A description of the Moscow churches compiled by the Moscow Consistory in 1817 ["Lectures in the Society of Russian History and Antiquities at Moscow University", Moscow, 1874, Vol. 1, p. 106]). In the opinion of I. Snegirev the "vorotniki" applied to a category of master craftsmen specializing in manufacturing cannons, which is also indicated by the names of the neighbouring settlements; Bronnaya (armourers'), Pushkari (arms makers), Pushkari (gun makers); the gatekeepers lived close to their gates in other parts of Moscow as well.

³ The church was also called at one time "St. Pimen under the Elms". This is reported by A. Martynov in his book "Moscow. A Detailed Historical and Archaeological Survey of the City of Moscow, 1865, Vol. 1, p. 58.

⁴ This date is mentioned in the Geographical Dictionary of the Russian State, published by Maksimovich and Shchekatov, part V, p. 1215, also by I. Snegirev [4, p. 62].

⁵ This is probably an article by N. Bocharov "About the Settlement of Vorotniki" which appeared in the "Novosti Dnya" newspaper (Moscow, 1891, August 27, No. 2934, p. 2), which mentions this date without mentioning the source.

⁶ The date is missing.

⁷ In this chronological system years were counted from 1492, that is to say, the year 7000 was the creation of the world.

⁸ As for various calamities that occurred in Moscow (fires, epidemics, wars), according to the scanty available records, the Church of St. Pimen was relatively lucky. Following one fire, probably in 1691, which damaged this (wooden) church, the greater Moscow fires of the 18th century had spared that part of the

the church was by then made of brick. During the Moscow fire of 1737 no houses or churches were damaged in the Nikitsky Deanery. One of the fires of 1748, 1752 and 1773, which were of a relatively local nature, the closest and therefore the most dangerous was the fire of 1733, which swept the Ivanovsky Deanery and parts of the neighbouring ones. From the nearest churches the Old Church of St. Pimen was affected. Its roof burned down, but the church itself remained undamaged. Only the plague of 1771 carried off the rector of that church (N. Skvortsov "Materialy po Moskve i Moskovskoi eparhii za 18 vek" [Documents concerning Moscow and the Moscow Diocese for the 18th century] Moscow, 194).

The fire of 1812, according to archive information, bypassed the church, but its clerics, like most Muscovites after 1812, were left without their possessions. (The Central State Historical Archives, Folios 203, 746, 557).

The architect, V. A. Mikhailov [1, 1. 18, p. 5] on the basis of the general architectural style of this church, its 18th century plans and the standard of church architecture, assumes that the brick church could have appeared only in the 18th century, and that before that time only a wooden church existed. He considers 1738 the probable year of construction, because one of the antimensia of this church was blessed that year, according to the book by N. Skvortsov "Materialy po Moskve i Moskovskoi eparhii za 18 vek" (On Moscow and the Moscow Diocese; [from the archives of the Moscow Office of the Holy Synod). He considers this date as convincing on the basis of an analysis of the architectural decorations of the church at that time. Art expert V. V. Kirichenko dates most of the old icons of the church to the 1730s.

We dare to suggest a different hypothesis for the origin of the side-chapel of the Vladimir Icon of the Mother of God. It is known that on September 1, 17196 (that is 1688) "...His Holiness the Patriarch (Ioakim) gave the priest, hegumen, of the Church of St. Pimen the Miracle Worker, which is beyond the Tver Gates, a painting of the Vladimir Icon of the Mother of God...", because he had brought to the Patriarch a cake on his name-day... [5, p. 762]. It is also known that his Father Simeon Alekseyev, who served in the old church of St. Pimen from the year 194 to 201, was soon after transferred to the new church of St. Pimen where he continued to serve from 203 to 207, that is from 1695 to 1699, and then from 201 to 1703 [5, p. 619].

It is quite probable that he took the icon presented to him by the Patriarch to the new church and left it there after his death. The icon was undoubtedly venerated by the believers and later a side-chapel was built for it. The addition of this side-chapel was also prompted by considerations of making the church symmetrical.

It is true that among the old icons in the Old Church of St. Pimen there was another Vladimir Icon of the Mother of God: an alterpiece in silver riza, executed in the Byzantine style. But according to an inscription on the reverse side of the icon "it was acquired on September 5, 148" (see Central State Historical Archives, Fo-454).

A large-scale plan drawn by Yamchaninov in

1850-1851 leads one to the following conclusions: (a) the belfry, although obviously linked with the church by a passage, could have been constructed as a separate structure by its design, or it was a separate structure at some time in the past; (b) the pond, which touched the belfry on the western side, probably existed before the year 1892, when it began to obstruct the "extension" of the church in the western direction; (c) the presence of a drive and a sidewalk, which passed through the eastern gates of the enclosure, makes it possible to assume that the main, if not the only entrance to the church grounds was located on the eastern side.

¹² An attempt is made in the present work to provide biographical information about all who served in this church over the past 100 years, however, the limited space of the article makes it possible to provide information only about some of the rectors of this church during this period.

¹³ Archpriest Aleksandr Grigorievich Nikolsky (1813-1885), the son of a clergyman of the Saratov Diocese, graduated from the Moscow Theological Academy in 1838 with a magister's degree, that is, with honours, and was appointed to teach first in the Ryazan and then in the Bethany seminaries. In 1845 he was appointed to serve in the Church of the Saviour at the Eye Clinic (in Moscow), then he was transferred to the Church of the Protecting Veil in Kudrino and, finally, in 1865 to the Church of St. Pimen. As early as in 1856 he was appointed superintendent dean of the churches of the Nikitsky Deanery. He held this post to the end of his life. He was noted for his zealous service of the Church of God, for his love of people and courage in defending the truth. The obituary says that he defended the clerics of the Nikitsky Deanery under his care from treachery and attacks by people of ill will... the flame of his parental love extended even beyond the confines of the ancient capital and warmed the poor children of the servants of the Church of Christ; he founded a diocesan candle shop, which made it possible for many children of the clergy to continue their education. He raised the question of accountability in church management. He also won his case for candles to be made of pure wax in his deanery, and then all over Moscow. Through his efforts the Church of St. Pimen had been transformed from a small one into a "wonderful, light and splendid House of God". Through the efforts of the rector and the churchwarden, I. P. Gaevsky, a trusteeship for the poor of whom there was a considerable number in the parish, was formed with the help of wealthy parishioners who had responded to the appeal of the rector and the churchwarden. When he died, the panikhida and funeral service were led by the ruling hierarch. Father Aleksandr was interred at the Vagankovskoe Cemetery (see: "Moscow Church Gazette", 1885, No. 32, p. 487).

SOURCE MATERIAL

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2. L. M. Maksimovich "Guide to Moscow Antiquities and Places of Interest". Moscow, University Printing House, 1973, part 4.
3. I. Tokmakov. Moscow New and Old. Anno 4, 3rd edit (XIX). A Historical and Archaeo-

logical Description of the Church of St. Pimen the Great in Old Vorotniki. Moscow, 1893.

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5. V. I. and G. H. Kholmogorov. Materials on the History, Archaeology and Statistics of Moscow, 3rd edit. Record books and documents of

the old palace departments. A publication of A. Uspensky. Moscow, 1906.

6. A Guide to Moscow Churches by Aleksandrovsky. Moscow, 1919 (typescript). No. 203.

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Deacon SERGIY GOLUBTSO

(To be continued)

The 35th Anniversary of the 1946 Council of Lvov

The celebrations for the 35th anniversary of the reunion of the Greek Catholic Church with the Russian Orthodox Church took place, with the blessing of His Holiness Patriarch Pimen, in Lvov, on May 16-18, 1981.*

The celebrations began with a solemn meeting at the diocesan administration. The following hierarchs of the Ukrainian Exarchate took part in the meeting: Metropolitan—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Sergiy of Odessa and Kherson; Nikolai of Lvov and Ternopol; Archbishops—Iosif of Ivano-Frankovsk and Kolomyia; Damian of Volyn and Rovno; Leontiy of Simferopol and the Crimea; Antony of Chernigov and Nezhin; Makariy of Uman; Bishops—Savva of Mukachevo and Uzhgorod; Damaskin of Poltava and Kremenchug; Varlaam of Chernovtsy and Bukovina; Agafangel of Vinnitsa and Bratslav; Sevastian of Kirovograd and Nikolaev. With the blessing of Patriarch Pimen, Bishop Serafim of Penza and Saransk and Bishop Afanasiy of Pinsk participated as representatives of the Russian and Byelorussian believers.

N. A. Kolesnik, Chairman of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers, and other representatives of the council attended the meeting.

On behalf of the monks of the Pochaev Lavra of the Dormition, the Father Superior, Archimandrite Iakov Panchuk arrived. Those who had participated in the 1946 Council of Lvov and the clergy of the Lvov, Ternopol, Ivano-Frankovsk and Mukachevo dioceses were also there. The representatives of the Moscow and Leningrad theological academies were among the guests of honour.

* A brief account of the celebrations is published in *JMP* No. 8, 1981.

The meeting was opened, after the prayer "Christ is risen...", by Metropolitan Nikolai of Lvov and Ternopol. He greeted the assembled participants and guests, and then gave the floor to Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

In his opening speech the Vladyslav Exarch said that the celebrations for the 35th anniversary were being held at a time when the Russian Orthodox Church was preparing for the millennium of the Baptism of Russ.

Metropolitan Filaret read the address from His Holiness Patriarch Pimen, in which the Primate of the Russian Church conveys his congratulations to the believers of Western Ukraine on the jubilee of the Council of Lvov, which had finally reunited the Galicians with the Russian Orthodox Church.

Metropolitan Filaret said further that Uniatism had incited enmity and caused suffering in the life of the Church and people, had violated the freedom of conscience and had trampled upon the national self-awareness of the Ukrainian people.

Vladyka Filaret mentioned also, that the rejection of Uniatism was the basis for the dialogue between the Roman Catholic and the Russian Orthodox Churches. It is known that in 1980, in Rome, a council of Ukrainian Uniate bishops tried to prove that the 1946 Council of Lvov was illegal. This could have created tension between the Roman Catholic and the Russian Orthodox Churches. To the Russian Orthodox Church's inquiry sent on December 22, 1980 (see *JMP* No. 5, 1981), Pope John Paul II answered that the decisions and demands of the Uniate council were not approved by the Roman Curia and were therefore invalid.

* See *JMP* No. 8, 1981.

Explaining the Orthodox concept of catholicity, locality and universality of the Church, the Vladyka Exarch said: "The Church is where the bishop is, and the bishop is where the Church is. ecclesiastical affairs' decisions are made by the council of bishops, clergy and laity. The participants in the 1946 Council of Lvov were bishops, clerics and laymen, and so the 1946 Council of Lvov had a historical and canonical right to abolish Uniatism."

Metropolitan Nikolai of Lvov and Leopoldopol, a participant in the 1946 Council of Lvov, read a paper on the 35th anniversary of the Lvov Council. Vladyka Nikolai emphasized the historical significance of the 1946 Council of Lvov and marked its positive influence on the fortunes of the West Ukrainian believers.

Archbishop Iosif of Ivano-Frankovsk and Kolomyia, also a participant in the 1946 Council of Lvov, spoke about the life of believers under Uniatism in the West Ukrainian dioceses, especially in the Ivano-Frankovsk Diocese.

Then Metropolitan Sergiy of Odessa and Kherson, analyzing the results of the Lvov Council, said: "This council revived and regenerated Orthodox church life in the dioceses of the West Ukrainian regions, and most important, helped to raise the younger generation of clerics in a spirit of devotion to the Holy Orthodox Church, in a spirit of patriotism and love for their Motherland. These traditions are strictly preserved by the students of the Odessa Theological Seminary." Papers were also read by Archpriest Ioann Korol, a participant in the 1946 Council of Lvov, Archpriests—Vitaliy Politylo, Andrei Gorak, Feofil Vandzhale, Miroslav Koshik, Stefan Gorbovoi and by the churchwarden of St. George Cathedral, Volodymyr Voitevich, representing the laity.

Numerous congratulatory telegrams arrived from diocesan hierarchs, clerics, and church councils.

Metropolitan Filaret proposed that the participants in the meeting send a letter to His Holiness Patriarch Pimen thanking the Patriarch of Moscow and All Russia, on behalf of all the participants in the jubilee meeting, for his primate blessing and prayers (see *JMP* No. 8, 1981).

A telegram of greeting was also sent to V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

In conclusion Metropolitan Filaret suggested making a statement in support of the Soviet state's peace initiatives aimed at confidence-building among nations, the prevention of a nuclear catastrophe and for peace among nations throughout the world. The document was unanimously approved.

Closing the solemn meeting, Metropolitan Filaret said that all the papers were topical and well substantiated.

The solemn meeting ended with the prayer "The Angel cried unto Her...".

The festal All-Night Vigil was held in the evening in the Cathedral Church of St. George. It was led by Metropolitan Filaret of Kiev and Galich, who was welcomed before the service with bread and salt at the door of the cathedral. The dean of the cathedral, Archpriest Ioann Korol, cordially greeted the exarch.

Following the service, the assembly of the clergy said a panikhida for His Holiness Patriarch Aleksiy, Metropolitan Ioann and Makariy, Archbishops—Pankratiy, Palladiy, Antony; Bishops—Mikhail, Fotiy, Nestor, and Protopresbyter Gavriil, the clergymen and laymen who had participated in the 1946 Council of Lvov.

On May 17, the Sunday of the Paralytic, the believers thronged not only the Cathedral Church of St. George, but the spacious square before the cathedral as well. To the ringing of bells and singing of the Sunday hymns, the hierarchs proceeded to the cathedral church and concelebrated Divine Liturgy there.

After the Communion Verse the Rector of the Church of Sts. Peter and Paul in Lvov, Archpriest Vladimir Yarema, preached on the theme of the feast. In his sermon he touched upon the history of the 1946 Council of Lvov. Explaining the Sunday Gospel lesson he compared the position of believers under Uniatism to the unhappy paralytic, who had been lying for a long time at the pool of Siloam and whom Christ had healed. "We were also healed by the All-Merciful Lord", the preacher

said, "and we must abide with gratitude near Him, for He is the Foundation and Head of His Church."

After the Liturgy, Metropolitan Filaret greeted the believers on the occasion of the jubilee celebrations and read out the Message from the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen, which was listened to with great attention by the believers. The Vladyka Exarch in his exhortation called on the worshippers to be firm in their faith, devoted to the Russian Orthodox Church, pure in their Christian life, be good patriots and pray for world peace.

After the singing of "Many Years", a procession was led round the Cathedral Church of St. George with a moleben and the reading of the Holy Gospel. Then the hierarchs proceeded to the bishops' house. Metropolitan Filaret blessed the people from the balcony and greeted them with "Christ is risen!" repeated thrice.

"Christ is risen indeed!" the believers responded joyously.

In the evening of that same day the participants in the celebrations visited the Hill of Glory and laid a wreath at the monument to the heroes of the Great Patriotic War of 1941-1945. To the sounds of a funeral refrain a wreath of natural flowers was laid at the common grave. The inscription on the red ribbon read: "To the heroes of the victorious Soviet Army, who gave their lives for the defence of the Motherland, from the participants in the celebrations on the 35th anniversary of the reunion with the Russian Orthodox Church". The participants in the jubilee meeting honoured the memory of the heroes with a minute of silence.

From the Hill of Glory they proceeded to the Lychakovskoe Cemetery to honour the memory of Archpriest Dr. Gavriil Kostelnik. The participants in the solemn meeting, accompanied by numerous believers, laid upon his grave a wreath of white flowers. "Eternal Memory" and then the paschal "Christ is risen..." were sung at the grave of this eminent champion of Orthodoxy.

On Monday, May 18, the participants

in the celebrations went to the Pochaev Lavra of the Dormition to venerate the great shrine of the Russian Orthodox Church on the western borders of the country.

The festal ringing of bells announced the arrival of the pilgrims. They entered the Dormition Cathedral accompanied by the monastery brethren singing the Sunday canons, there they were met by the father superior of the Lavra, Archimandrite Iakov. He greeted Metropolitan Filaret with a brief address and welcomed him, on behalf of the brethren, to the Lavra. Then the participants in the celebrations together with the monastery brethren said a moleben to the Mother of God before Her miraculous Pochaev icon. After the moleben Metropolitan Filaret delivered a homily.

Then the long-awaited moment came when the Pochaev Icon of the Mother of God, which hangs above the Holy Doors, was slowly lowered and the pilgrims kissed it in turn. Involuntarily, the words of the prayer, which were read just then, returned to mind: "Keep the Apostolic and Catholic Church from disparagement, in steadfastness preserve for ever the rules of the Holy Fathers, and save all who turn to Thee, from falling into the abyss of ruin. And return to the true Faith and repentance those of our brothers who have been ensnared by heresy or who have lost their salvation through sinful passions that they may, together with us, venerate before Thy miraculous icon and confess Thy intercession...".

It is significant that the jubilee celebrations ended in the Pochaev Lavra. Throughout its history this monastery has been the bulwark of Orthodoxy in the western regions of Russia; it has actively fought against Uniatism for the triumph of the Orthodox Faith and unity with the Russian Orthodox Church.

So the celebrations closed, filling a bright and memorable page in the chronicles of the spiritual life of the Russian Church.

Archpriest VLADIMIR ROMANCHENKO
Archpriest VLADIMIR YAREMENKO

PILGRIMAGE TO HOLY MOUNT ATHOS AND TO THE SHRINES OF HELLAS

Our Lord Jesus Christ Himself set an example of how to pray at night, up on a mountain. All the Fathers of the Church and true ascetics follow His example, devoting the night exclusively to prayer; and this is what has been handed down to us" (*Letters*, Nicodemus of the Holy Mountain, 74).

On the feast day itself, Divine Liturgy was celebrated according to the archaic rite early in the morning by an assembly of clergy in the Cathedral of St. Panteleimon. The wondrous hymns, we know so well, were sung; it seemed that the large cathedral was overflowing with worshippers (this sensation, and it was very strong, did not leave us during our entire stay in the Church on Mount Athos; along the walls of the stalls for the monks; though most of them were empty we did not feel alone during the service. We were not a small flock in the boundless ocean of worldly life, but we were in an almost physical proximity of the Church Triumphant, of the numerous saints who prayed and worked on Mount Athos. God grant that this feeling never leaves us), a feeling that the "Heavenly hosts were invisibly serving" with us. It was our last Divine Liturgy on the Holy Mountain.

The Liturgy was followed by a procession to the Church of St. Michael the Archangel and All the Heavenly Hosts where we said a moleben and then made the round of the monastery buildings aspersing them. All prayed fervently to the Lord to bless our holy Master of St. Panteleimon, as well as all the other cloisters on Mount Athos, with peace and tranquillity, and beseeched the Host of Angels to protect God's pilgrimage from all evil. Drops of holy oil fell on the stones of the aged structure, sanctifying it and confirming its existence for many more years to come. We all prayed fervently for the anointing oil of sacrificial prayer and the labour of Russian monasti-

cism on the Holy Mountain become exhausted.

And then came our last fraternal and festal meal.

The sun's rays shone into the huge hall through the upper windows, highlighting fragments of murals in the morning semi-darkness; from the walls the saints gazed down upon us. The words of farewell which the pilgrims and the monks exchanged rang with the spiritual joy of the feast and with the sadness of parting.

Archbishop Nikolai of Gorky spoke about the great sacrificial love commanded to us by Christ the Saviour, the bearers of which all of us are—both those leaving and those remaining. The Vladyka thanked the brethren of the cloister for the cordial hospitality and warmth with which they surrounded the pilgrims, and called upon all to maintain and preserve their unity, saying that in unity there is strength.

Then spoke Archbishop Feodosiy. Expressing his gratitude to His Eminence Metropolitan Aleksey for organizing and conducting the pilgrimage to Holy Mount Athos, the Vladyka cordially thanked the father superior and the brethren for their hospitality, and the pilgrims for their mutual support and responsiveness.

Archimandrite Ieremia responded with a cordial and stirring address. He assured us of his filial love for His Holiness the Patriarch, for the land of our fathers, and for the eternal truths of Orthodoxy.

At the conclusion of the meal Vladyka Aleksey addressed us all with words of pastoral edification, exhortation and instruction. He spoke about the great spiritual power which abides here, within the sacred walls in which our pious ancestors laboured and prayed, about heavenly grace, which has also been bestowed upon the present brethren of the monastery and about how we should cherish the heritage of our fathers and steadily bear the cup of monastic humble wisdom, meekness and Christ's love throughout our lives.

Then the Vladyka blessed all the brethren and the holy cloister of St. Panteleimon.

After a thanksgiving prayer we went to the monastery's *archondarikon** to mark our sojourn on the Holy Mountain in the Visitors' Book.

We reverently leafed through the book of Holy Mount Athos which contains words of thanks of worthy Christians who had visited there, and spiritual joy swelled up in our hearts as we came across enthusiastic words of gratitude written by our countrymen.

Our hearts beat faster when we read the following note, brief and suffused with fraternal love, written in a hand dear and familiar to us:

"I thank God Who suffered my companions and me to visit the earthly abode of the Mother of God, Holy Mount Athos.

"God's blessing upon the brethren of the Monastery of St. Panteleimon.

+PIMEN, Patriarch of Moscow and All Russia"

October 24, 1972

We set out for the monastery landing. The singing of troparia to the Most Holy Mother of God, the Heavenly Host and St. Panteleimon, who were being glorified that day, broke the silence of the monastery.

We waited for the steamer. A group of monks descended along a path from the mountain. Archimandrite Alexios, the Reverend Father Superior of the Xenoph Monastery, with the cloister's finest choristers came to see off the Russian pilgrims and to sing in an unusual and beautiful chant the *Polychronion* (Many Years). In response the deeply touched Russian pilgrims, following a heartfelt "May God Save Us", also sang the Slavonic "Many Years" to the Reverend Father Archimandrite Alexios, and to the brethren of the Xenoph Monastery, as well as to all the esteemed monks of the Great Lavra and other holy places which had extended to us fraternal love, hospitality and cordiality.

In the evening we arrived in the city

* *Archondarikon* — reception hall for honoured guests.

of St. Demetrius of Thessalonica —
cient Salonika.

In Salonika

We spent that Saturday touring ancient city. We were filled with emotion, as we walked its streets, in realization that nineteen centuries the Apostle of the Gentiles had traversed these very streets. One can help recalling the words of his Epistle to the Thessalonians: *...So that ye were samples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also every place your faith to Godward spread abroad; so that we need not speak any thing...* (1 Thess. 1. 7-8).

We visited the ancient Church of St. Sophia the Wisdom of God, where restoration work is in progress.

On Sunday we attended Divine Liturgy at the city's main holy place: the Basilica of St. Demetrius of Thessalonica, the Myrrh-Exuding, Great Martyr and Miracle Worker.

This church, one of the largest in Europe, has an interesting history. Ninety years after the famous Edict of Milan (A. D. 313) the Christians of Thessalonica built a small church on the site where St. Demetrius was martyred. It was the first to bear his name. Ninety years later, where there were Roman baths in St. Demetrius's lifetime, a fine Church of St. Demetrius was erected which burned to the ground during the reign of Emperor Heraclius. A new church was built on the site and adorned with magnificent mosaics. In the western part of the church a chapel was erected where the relics of the holy martyr reposed.

The saint's remains exuded myrrh which was given out to the faithful as a most holy thing. Standing under the main sanctuary to this day is a great marble basin, which we reverently examined. The holy myrrh from the shrine containing the relics of the holy martyr flowed through pipes into this basin.

Several years ago the holy relics of the Great Martyr St. Demetrius, which were carried away by the Crusaders to Italy, to a place not far from Milan

we returned "as a gift of love and common faith" from the Roman Catholic Church to the Orthodox Church. Today they rest in the reliquary to the left of the solea of the basilica's main sanctuary, where we reverently kissed them.

After Liturgy we were invited to the parlour, where the epitropos of the cathedral offered us a traditional feast. Then we were introduced to Prof. Kyros, who is in charge of the archaeological premises in the cathedral; accompanied by him, we viewed the crypt of St. Demetrius, the catacombs and other underground chambers. In the right side-chapel of the basilica, of St. Paphemius, we were shown 3rd-4th century frescoes which have miraculously survived.

Metropolitan Panteleimon of Salonika arrived at noon. Energetic and impulsive, he embraced us fraternally and said: "Beloved brothers, representatives of the Russian Orthodox Church, we are sincerely happy and honoured to receive you here, in the ancient basilica of the city of Salonika. We are pleased to commune and pray with you fraternally, in the realization that such meetings are always beneficial." Vladyslav Aleksiy replied: "Thank you, Your Eminence, for your kind and warm words. We have concluded our pilgrimage to the Holy Mountain. On our way home we have the joy of being here, on the site of the sufferings and martyrdom of St. Demetrius of Thessalonica, who is highly venerated by the faithful of our Church, and to pay homage to his sacred relics.

"We are happy to have this opportunity of meeting Your Eminence and of expressing to you our love and deep respect. Meetings between representatives of our two Churches always bring joy and consolation. Pilgrims of the Russian Orthodox Church coming here have always been surrounded with attention and love. We will convey your love to the Russian faithful. Please accept this small commemorative gift as a memento of our visit. Although it is a modest one, it comes with great love and attests to our profound gratitude." Metropolitan Panteleimon gave the pilgrims commemorative medals struck in honour of the 1700th anniversary of

the death of the Great Holy Martyr St. Demetrius.

At that moment preparations for a wedding were in progress in the basilica. Parishioners and guests were gathering. Along the length of the cathedral, from the entrance to the solea, bouquets of white flowers were placed and large trays with candy in starched napkins—for all those "who have come to partake of this joy": such was the gift we, too, were given as a memento of the Greek wedding.

Accompanied by Metropolitan Panteleimon, we entered the basilica, which was filled to capacity. We were offered places of honour to the right of the solea, where we had a fine view of the whole wedding ceremony; we also drew the attention of the photographers as well as of the public. It was a particularly fortunate day for the former, as they would be taking photographs of a truly historic wedding at which the hierarchs and priests of the Hellenic and Russian Churches were present.

Metropolitan Panteleimon, who was to administer the Sacrament of Matrimony, stood at the Holy Doors facing the people, vested only in the epitachelion and omophorion. When the marriage ceremony was over, the newlyweds walked over to us, and Metropolitan Aleksiy congratulated them and counseled them on Christian life as husband and wife, reminding them of their obligations to God and men. Then he blessed and gave them Kazan icons of the Mother of God, which the newlyweds received with joy and reverence. We were also introduced to their parents—respected citizens of Salonika.

After the wedding ceremony Metropolitan Panteleimon gave a large reception in honour of Metropolitan Aleksiy and the Russian pilgrims.

The next morning we travelled to Katerini to attend a feast there.

The Feast of the Great Martyr St. Catherine

In the morning of November 24 cars came for us from the town of Katerini; they had been sent by Metropolitan Barnabas of Kitros, who had invited us on the very first day of our stay in Greece to share in the feast of his cathedral town with him and his flock.

Vladyka Barnabas had sent his representative, Archimandrite Gervasios, who, as it later turned out, was a fine assistant of Metropolitan Barnabas of Kitros and the master of ceremonies of the entire celebration in Katerini.

We were off. After an hour of traveling at a fast pace we caught sight of a chain of mountains on the horizon; one of them, white-capped, was the famous Mt. Olympus. Katerini was decked out for the feast: celebrations in honour of the town's patroness—the Great Martyr St. Catherine—was to begin that evening in the town's oldest church.

After settling at the Hotel Olympic, we left for the residence of the Metropolitan of Kitros. Outside there were two flags on flagpoles—the Greek national flag and the flag of the metropolitan, with the Byzantine eagles. On the walls in the sitting-room were numerous diplomas and certificates, which traced the unusual lifepath of the venerable hierarch. Here was his labour of many years. Suffice it to say that he has been in the Kitros Metropolitanate for 26 years now, during which time His Eminence Barnabas has been the archpastor of the diocese, an administrator, a builder (he has built over 60 churches), an artist and a fine singer—he leads services himself, chanting the festal canons, and, lastly, he is in charge of the external affairs and relations of the Hellenic Church.

After the traditional coffee, we paid a courtesy call on the regional *nomarchos*.^{*} We were met by the *nomarchos*, and *dimarchos*,^{*} a member of parliament, and other officials.

The *nomarchos* greeted Metropolitan Aleksey and all the pilgrims and wished us prosperity and success in our pastoral work; he congratulated us on the occasion of the forthcoming feast, emphasizing that it would be enriched by the presence of the Russian pilgrims headed by Metropolitan Aleksey, a peacemaker known in the world.

Vladyka Aleksey responded with a short speech of thanks in which he expressed wishes for peace and prosperity to the town of Katerini, as well

as to the whole country and the peaceful Greek people.

After the visit Metropolitan Barnabas, as our host, took us on a tour of his estate. We went to the Orthodox Centre, which has a school for boys. It has a domestic chapel, classrooms, games and recreation halls, and a spacious, 350-seat cinema. The children greeted us with joy and were pleased to get the souvenir buttons with the famous Olympic mascot, Misha the Bear, which was presented to them by our young pilgrim, Yura Epifanov, a student at the Moscow Theological Academy.

Later we left for the Monastery of St. Dionysius, located out of town, at the foot of Mt. Olympus. This is the country residence of Metropolitan Barnabas. We were shown round the walled, appointed, small monastery, and saw the cell and the study of His Eminence Barnabas. A reception was held in a large hall below, which took place in an atmosphere of friendly, fraternal discussion. During the reception Archimandrite Nikodim, the father superior of the monastery, and Archbishop Nilai of Gorky exchanged speeches. The member of parliament also spoke at the reception extending his greetings and best wishes.

Metropolitan Barnabas addressed the pilgrims with a speech in which he pointed out that nations must find a way to peace and mutual understanding. He spoke about the great role of our Churches—the Greek and the Russian—in the peoples' search for much-desired peace.

In response Metropolitan Aleksey noted that although the Churches do not have political power, they possess great moral strength, which should be used to the utmost for peace by calling the attention of the faithful and public at large to the huge piles of modern weapons of mass destruction, to the wrong upbringing of children in the West, and to the propaganda of murder, violence and cruelty. It is the Church's duty to further the development of cooperation among nations. Vice-President of the Conference of European Churches, Metropolitan Aleksey pointed out that this inter-Church forum constantly calls upon the Churches

^{*} *Nomarchos*, *dimarchos* — town officials.

to educate their flock in the spirit of peace. In conclusion Vladyka Aleksiy thanked all those present every success in their work for peace.

On our return trip we visited the Cathedral Church of the Great Martyr St. Catherine, which is under construction.

That evening we attended the Great Vespers, which was conducted by Metropolitan Aleksiy. The Vespers concluded with the blessing of bread, and our hearts and those of the many parishioners were filled with festive joy when the Greek archimandrites presented the Russian metropolitan a large loaf and the latter blessed the bread, praying that the Lord "may multiply it in this town and throughout the world... and may bless those who partake of it".

In the evening of that festive day the whole town and the cemetery, where the church is situated, were brightly illuminated and decorated with lights, flowers and streamers. At the conclusion of the Vespers, Vladyka Barnabas broadcast over the radio a message of greeting in which he shared with his listeners the joyous news that the town's feast was honoured by the presence of pilgrims from Russia, that the country which safeguards peace over the world, and "to which we are tied by the bonds of the ancient Orthodox Faith, Christian love and human mutual understanding".

The congregation in the church listened with undiminishing attention to the reply of Vladyka Aleksiy. It was also broadcast over the local radio. Metropolitan Aleksiy conveyed to the parishioners the blessing of the Russian Orthodox Church from her holy shrines and from His Holiness Patriarch Pimen of Moscow and All Russia. Recalling the life of the Great Martyr St. Catherine, the Vladyka spoke about the importance of the prayerful intercession for us of God's saints, of prayer, which strengthens us in our lives, in doing good deeds, in obeying the Lord's commandments and in Christian love. He thanked His Eminence Metropolitan Barnabas for the opportunity to be on the feast day in the town which bears the name of the great martyr and which enjoys her profound

heavenly intercession. The Vladyka spoke about friendship between our peoples and about our common duty—to strengthen peace, international cooperation and understanding in order that in conditions of world peace and security, we may continue to cement our common Orthodox unity and fraternity in Christ Jesus.

On the feast day itself Divine Liturgy began at 8 a. m. local time (9 a. m. Moscow Time). Our host, His Eminence Metropolitan Barnabas of Kitros and Katerini, came for us to the hotel; all of us proceeded ceremonially to the lower cathedral, where Divine Liturgy was being celebrated. Metropolitan Barnabas was wearing a light-blue Russian mantle (a gift from Metropolitan Yuvinaliy) and, in keeping with the Greek Rule, conducted festal Matins in the *stasidion*.

Divine Liturgy was concelebrated by Metropolitan Aleksiy, Metropolitan Barnabas, Archbishop Nikolai and Archbishop Feodosiy, assisted by the pilgrims in Holy Orders and the clergy of the town and diocese. The service was conducted in three languages—Greek, Church Slavonic and Estonian.

At the conclusion of the Liturgy a procession was led through the streets of Katerini, in which military units, the police, scouts, schoolchildren and townsfolk took part.

A military brass band played. It was followed by numerous clergymen—both monks and parish priests. Two hegumens carried the icon of the Great Martyr St. Catherine. Under the canopy was the reliquary with the saint's holy relics.

A rostrum was set up for the hierarchs in the town square where speeches of greeting were made.

In his address Metropolitan Barnabas compared the feast to a peaceful and creative earthquake. He said that a terrible earthquake occurred several years ago which left a great deal of death and destruction in its wake; it was a destructive force ready to consume every living being. Today the town and we are experiencing a second earthquake: the air is quivering from the sounds of sacred hymns, from the exclamations of the jubilant people,

from the fluttering of banners, and from the pealing of bells.

Metropolitan Barnabas then informed the people of the presence of envoys of the Russian Church at the feast. Having wished our Church and country peace and prosperity, Metropolitan Barnabas presented the Russian pilgrims with an icon of St. Catherine, the town's patron saint.

Vladyka Aleksiý delivered an address in reply:

"It was with a feeling of fraternal love that we accepted the invitation of Your Eminence and have come here for this feast with the blessing of the Russian Orthodox Church and from the shrines of Mount Athos, which we have just visited. Observing this huge assemblage, we witness your great faith in the prayerful intercession of the Great Martyr St. Catherine, whom you deeply venerate and revere... The holy icon," Metropolitan Aleksiý continued, "which you presented to my brothers and myself, will be a precious gift, reminding us of our fraternal meeting, and our joint Orthodox prayer and Eucharistic communion which is taking place on the feast of the holy patroness of your town. Although we have said our prayers in different languages today, we felt our Orthodox unity. Our peoples have much in common historically. We are united by the holy Orthodox Faith. Our peoples experienced the horrors of World War II, the horrors of occupation, and the loss of near and dear ones who gave their lives on the field of battle for their Motherland and their people. We constantly pray for the peace of the world; we must do all in our power to prevent the repetition of the horrors of war, to foster lasting peace among nations. This is our common duty, our calling. Our meeting serves to consolidate the ties between our two peoples; it is our contribution to the strengthening of peace, mutual understanding and international cooperation. We shall treasure happy memories of our prayerful communion, of the joy of our encounter and of love in Christ Jesus, which inites us in the service of the Holy Church and our neighbour."

The procession returned to the cathedral church, and after a moleben we

examined the fruits of Metropolitan Barnabas's labours—a home for aged, a theological seminary (similar to our Correspondence Courses), where parish priests study now, and Church of the Martyrs Sts. Sophy, Pistis, Elpis, and Agape.

A festive reception was held that afternoon at the theological seminary which was attended by official representatives. Speeches of greeting were made by Metropolitan Barnabas, who again cordially thanked Vladyka Aleksiý and all the pilgrims for taking part in the feast, by Metropolitan Aleksiý whose address drew protracted applause by Archpriest Felix Kadarik on behalf of the Estonian pilgrims, by *nomarchos* and *dimarchos* and other guests at the reception.

In conclusion Metropolitan Barnabas presented everyone with souvenirs to remind you of our fraternal love and to help you realize that our homes are always open to you. It is your home.

As the evening drew near a violet coloured fog enveloped the snow-covered summit of Mt. Olympus; the church in its evening illumination and festal garb, continued to celebrate. We, followed by wishes of a happy journey, left for Salonika to catch an evening plane to Athens.

That night we arrived at Penteli Monastery, in order to make a pilgrimage early the next morning to Ioann the Russian.

Neoprokopion

It was 6 a. m., and the first rays of dawn were appearing. Cheerful and ready to go, we gathered in the vestibule of Penteli Monastery. We were no fatigue, although the previous day had been an eventful one for us. We were accompanied by Archimandrite Damaskinos Vranos and Protopresbyter Stephanos Avramidis.

We had a pleasant trip to Neoprokopion: the succession of mountains and valleys, the rare villages, the occasional chapel along the way—all of which had a soothing effect. Presently we arrived in the town where the Holy relics of our saintly countryman repose.

The relics of St. Ioann the Russian were originally kept in Asia Minor from where they were brought to M

kopion in 1924.* The magnificent church of St. Ioann the Russian was built between 1930 and 1951; to this it is the repository of the saint's relics, which rest to the left of the entrance, in a silver reliquary under a white-marble canopy.

The local clergy had gathered in this cathedral on the day of our arrival.

Among those on hand to greet us were the representative of the Metropolitan of Chalkis, Archimandrite Dionysios, a multitude of parishioners, and teachers and pupils from a local school. The vestments had just finished in the church, and the "Divine Liturgy will be celebrated tomorrow by the Russians", the local radio announced.

The Divine Liturgy was celebrated by Metropolitan Aleksiy, assisted by Archimandrite Dionysios, Archimandrite Daskinos, and the Russian pilgrims. The fine voice of Father Johannes Sepp, protodeacon of the Tallinn Cathedral Church, sounded magnificently. All received Holy Communion in this place which is dear and sacred to every Russian.

Afterwards a moleben was said by the saint's shrine. The often-repeated prayer "Father St. Ioann, pray to God for us", was moving and prayerful.

Archimandrite Dionysios delivered an address of greeting at the conclusion of the service, in which he expressed his gratitude for the visit and for conducting the service at the shrine of a Russian saint who is loved and revered here, in Greece. Protopresbyter Ioannis Katsenos, the dean of the parish, also delivered a speech of greeting. He thanked the Russian pilgrims for their prayerful communion and spoke about the life and acts of St. Ioann.

His address in response was delivered by Metropolitan Aleksiy, in which he thanked his hosts for their hospitality, and, on behalf of the pilgrims, expressed the great joy that the Lord had bestowed upon us of visiting the Mother of God—Holy Mount Athos, and for the happy opportunity, continued the Vladyka, of praying in this place which is sacred for all orthodox Russian people, where the relics of our countryman, St. Ioann

the Russian, rest. After thanking the dean for his pastoral zeal, love and cordiality toward the Russian pilgrims, Vladyka Aleksiy presented him with an ornamented pectoral cross. A similar cross was presented to Archimandrite Dionysios.

Later children sang a hymn. Metropolitan Aleksiy thanked the congregation. All of us received from the dean and the *epitropoi* of the cathedral books, small icons and picture postcards of Neoprokopion.

We were invited to a new *ksenos*—a hotel for pilgrims, a great many of whom come here, especially for the Feast of St. Ioann the Russian, on May 27.

At the old *ksenos* we were offered the traditional refreshment of sweets and coffee. Vladyka Aleksiy left a commemorative inscription in the Visitors' Book, and we all signed it.

At the invitation of the dean our group visited his home and met his large and friendly family. Father Ioann expressed the heartfelt wish that pilgrims from Russia, the consanguineous brothers of St. Ioann would continue to come for the feast of this saint of God.

When we arrived in Chalkis that afternoon, we went to the orphanage, where the Feast of St. Stylianos, the patron of the children, was being celebrated that day. Here Metropolitan Chrysostomos informed the assemblage of the arrival of Russian pilgrims and asked Vladyka Aleksiy to deliver an exhortation and bless everyone.

Later, during refreshments, Metropolitan Chrysostomos spoke in detail about his diocese, the orphanage, and about the plans and prospects of the Church of Hellas.

In reply a speech was delivered by Archbishop Feodosiy, who told the assemblage about the life of the Smolensk Diocese, its cathedral church, and the landmarks of Smolensk, one of the oldest Russian cities.

Afterwards everyone went to see the church at the entrance to the orphanage. Vladyka Aleksiy was invited to the *stasidios* of the metropolitan to conduct a moleben.

Monks and clerics from Chalkis sang, and we sang our ecclesiastical hymns, which our gracious hosts liked very

*See JMP, 1980, No. 6, pp. 67-75.

much. In conclusion "Many Years" was sung and memorable photographs taken. A correspondent of a local newspaper interviewed His Eminence Metropolitan Aleksiy.

Evening was approaching, and we had a long trip to Athens ahead of us.

We cordially thanked Metropolitan Chrysostomos for his fraternal reception and bade him farewell, wishing him good health and God's aid in his archpastoral labours. He in turn prayerfully wished us a safe journey to Athens and back home, to Russia.

On November 27, the day before the last day of our sojourn in Greece, Metropolitan Aleksiy of Tallinn and Estonia paid a farewell visit to His Beatitude Archbishop Seraphim of Athens, the Primate of the Church of Hellas, and, on behalf of all the pilgrims, expressed his heartfelt gratitude for the generous hospitality which we enjoyed there. Visiting His Beatitude Archbishop Seraphim at the same time was His Excellency V. F. Kaboshkin, Ambassador Extraordinary and Plenipotentiary of the USSR to Greece, who thanked the Primate of the Hellenic Church for the hospitality accorded the representatives of the Moscow Patriarchate, pointing out that contacts between churchmen help to strengthen mutual understanding, cooperation and friendship between peoples and serve the great cause of establishing peace on earth.

As we were free that afternoon, we went to see the memorable and sacred places of ancient Athens and saw its sights and monuments.

In the evening all the pilgrims gathered in the vestibule of our monastery. It was comfortable and well-lit, and felt like sharing our impressions of what we had seen that day.

We had vivid and wonderful recollections of our 18-day stay on Mount Athos and in other holy places of Hellas. The days we spent on the Holy Mount, which has been illumined for over 1,500 years by works of faith and piety, Orthodox ascetics, including our pilgrim countrymen—Russian monks, were indeed a God-granted happiness for us.

We prayed before the miraculous icons of the Most Pure Mother of God Who is the Heavenly Mother Superior of all the monks on Mount Athos, and we would be taking with us the blessing we received from the holy icons, the numerous holy relics, for the spiritual benefit of our flock.

When the Lord suffered us to conduct the Bloodless Sacrifice, we, pilgrims and the monks of Holy Mount Athos, prayed zealously in the Eucharistic, grace-bestowing communion with one another for Their Holinesses, the Beatitudes, the Primates of our Orthodox Churches, for the hierarchs and clergy, for the Orthodox people, for all men of good will.

May the holy oil of this great, common Orthodox prayer never run out of Orthodox churches—these luminaries of faith and piety both on Holy Mount Athos and throughout the world.

Archbishop FEODOSY
of Smolensk and Vyatka

In the Church of the Patriarchal Representation to the WCC in Geneva

Morning and evening services are held daily during Holy Week in the Church of the Nativity of the Blessed Virgin (Rouet de Bomont, Geneva) of the Russian Orthodox Church Representation to the World Council of Churches.

On Maundy Thursday, April 23, 1981, at the Divine Liturgy was a group of students attending the seminar on Orthodoxy held at the Ecumenical Institute (Bossey), and some Lutherans, all in all over 40 persons. Among the seminar students, apart from representatives of various Protestant denominations, were

some Orthodox and Roman Catholics. The Eucharist was celebrated by Protopresbyter Ilia Vitaliy Borovoi, the representative of the Russian Orthodox Church to the WCC, assisted by Protodeacon Gabriel Peyrachon. The protodeacon read the Gospel in French, and the eucharistic prayer in Church Slavonic, French, German and English.

After the Communion Verse the protopresbyter addressed the parishioners and the guests. "I was happy," he said, "to see our guests who attend lectures given by Orthodox the-

ians on the life and work of the Orthodox churches, praying at our divine services. The aspect of Orthodox service is our witness to unity.

"We should remember," Father Vitaliy concluded, "that unity can be understood in two ways. In the first place there is personal unity, unity between individuals. Let us recall what the Holy Gospel says: before offering your gift to the Lord, be reconciled to your neighbour against whom you bear a grudge, and only then offer your gift to the Lord.

Such unity is the primary and fundamental commandment of the Lord. And until the Second Coming we must fulfil this commandment as our daily obligation.

Another form of unity, is unity in the community, the unity of Christians, the ecclesiological unity. This unity has been violated. The question is not why and who violated it, but to perceive and understand the problem.

Ecclesiological unity, unity in the communion has existed since the earthly life of our Lord Jesus Christ, since apostolic times. We are the faithful preservers of this concept. The essence of this unity belongs to God, to the Holy Gospel and the apostolic times. It belongs to Divine Revelation. And we should be the faithful preservers of this unity.

We need unity in our fundamental doctrinal and dogmatic tenets, we need it in our basic ecclesiological structures. We need it to have *orthonomia*, i. e. true Christian communion, the community. Such unity is our ultimate aim, and we must do everything to achieve this unity. But we must not consider that a theoretical notion is sufficient, that our goal has then been achieved.

"True Orthodoxy," Father Vitaliy said further, "is that which the Church has preserved in its canons since the time of the Undivided Church. And we are the guardians of the essence of this Orthodoxy. This essence, however, is not only our essence, it is the Orthodoxy of the entire Church. This Orthodoxy, this true unity, is not only an historical concept. It is the correct understanding of the fundamental dogmatic and doctrinal tenets, of our Christian fellowship, and ecclesiological structure. It is, finally, the joint

celebration of the Holy Eucharist. It is that by which we live, in what we hope and believe..."

After Protopresbyter V. Borovoi's sermon, the guests sang the hymn on the Gospel verse: "O Jesus, remember me when Thou comest into Thy Kingdom" (cf. Lk. 23. 42).

Some of the Orthodox guests and parishioners received Holy Communion. After the Dismissal, Father Vitaliy proffered the cross to kiss and Protodeacon G. Peyrachon distributed the antidoron. Then the assembly gathered for a cup of tea in the parlour.

For Good Friday, the parishioners decorated lovingly their church and the Holy Epitaphion with natural flowers.

As usual on Easter Night in the church of the representation, the Midnight Service and Paschal Matins were followed by Divine Liturgy.

The Liturgy was celebrated by His Eminence Metropolitan Emelianos of Calabria, the representative of the Constantinople Patriarchate to the WCC. He was assisted by Protopresbyter V. Borovoi and Archpriest V. Novinsky.

Vladyka Emelianos officiated in Greek and in French. The choir of parishioners sang prayerfully and with deep feeling. WCC staff members attended the service. Representatives of the Roman Catholic Church stood in the sanctuary. After the Communion Verse the parishioners and the guests sang the Easter troparion "Christ is risen from the dead..." in French. Following the Prayer Before the Ambo, the artos was blessed.

After the Liturgy the parishioners and the guests greeted each other with "Christ is risen!" and exchanged Easter eggs with Vladyka Emilianos, the clerics and each other.

All those present in the church were invited to the Easter Breakfast.

On Easter Sunday, in the evening, the Paschal Vespers were conducted by Father Vitaliy Borovoi and Father Vasilii Novinsky. Protopresbyter V. Borovoi read to the parishioners the Easter Message from His Holiness Patriarch Pimen to All the Faithful Children of the Russian Orthodox Church.

V. OVSYANNIKOV

Geneva

His Grace Archbishop NIKOLAI of Perm and Solikamsk

On June 3, 1981, late in the evening, the oldest hierarchy of the Russian Orthodox Church, Archbishop Nikolai of Perm and Solikamsk (secular name Orest Nikolaevich Bychkovsky) passed away.

Archbishop Nikolai was born on December 26, 1893, into the family of a priest in the village of Ivanovichi, Zhitomir Region.

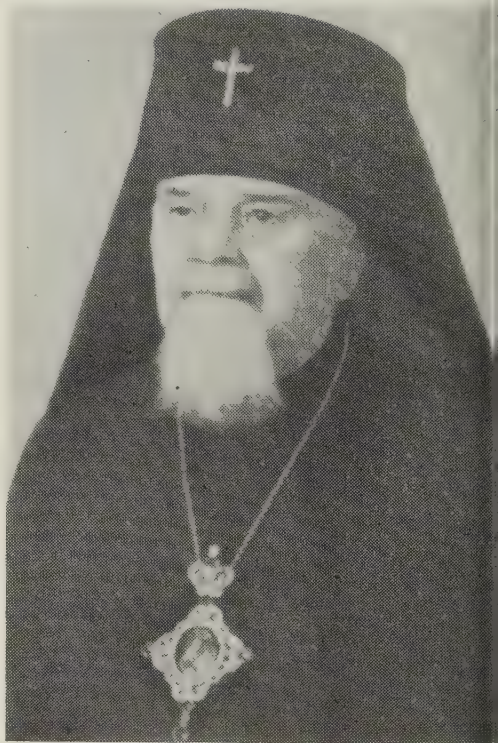
He graduated from the Zhitomir Theological Seminary in 1915. On May 17 of that same year he was ordained deacon, and on May 25—presbyter, then he served in the churches of the city of Zhitomir.

In 1947, he was appointed Rector of the Church of St. Demetrius in the village of Kamenka, and from 1951—Rector of the Church of St. George in the village of Piska, Zhitomir Region.

In April 1951, he was translated to the Sverdlovsk Diocese and was appointed to serve in the Church of the Kazan Icon of the Mother of God in Nizhni Tagil. On August 25, 1953, Father Orest was appointed rector of this church and Superintendent Dean of the Fifth Church District of the Sverdlovsk Diocese.

In 1955, he was appointed the Dean of the Cathedral Church of St. John the Baptist in Sverdlovsk and the Superintendent Dean of the First Church District of the Sverdlovsk Diocese. From 1957, he served in the Cathedral Church of the Holy Trinity in Perm and was superintendent dean of the Third Church District, from 1958 he was the dean of this cathedral, and superintendent dean of the Church district of the city, and the chairman of the inspection commission of the Perm Diocese. In 1960, he returned to the Zhitomir Diocese and was appointed to serve in the Church of St. James in Zhitomir, and the superintendent dean of the parishes of the city and the Zhitomir and Krasnoarmeisk districts. From 1962 he was the Dean of the Cathedral Church of the Transfiguration in Zhitomir.

On October 15, 1964, by the ukase of



His Holiness Patriarch Aleksiy and the Holy Synod he was designated Bishop of Smolensk and Dorogobuzh, but on October 24 that same year the ukase was annulled because of his illness.

In 1966, Father Orest was made Secretary of the Zhitomir Diocesan Administration.

Archpriest Orest was a member of the Local Council of the Russian Orthodox Church of 1971.

By the decision of His Holiness Patriarch Pimen and the Holy Synod of June 25, 1971, Archpriest Orest Bychkovsky, Secretary of the Zhitomir Diocesan Administration, was designated Bishop of Kursk and Belgorod.

On July 20, 1971, Bishop Filaret of Dmitrov, Rector of the Moscow Theological Academy, professed Archpriest Orest with the name of Nikolai in the Holy Trinity Cathedral of the Trinity, St. Sergiy Lavra. On July 25, in Kiev during Divine Liturgy in the Cathedral

urch of St. Vladimir, Metropolitan Filaret of Kiev and Galich, Patriarchal arch to the Ukraine, raised Hieronim Nikolai to the rank of archimandrite. On July 27, the eve of the Feast of Prince St. Vladimir, Equal to the Apostles, after All-Night Vigil, Metropolitan Filaret of Kiev and Galich, Metropolitan Sergiy of Kherson and Tessa, Archbishop Palladiy of Zhitomir and Ovruch, Archbishop Nikodim of Kharkov and Bogodukhov and Bishop Savva of Pereyaslav-Khmelnytskyi nominated Archimandrite Nikolai Bishop of Kursk and Belgorod.

On July 28, the Feast of Prince St. Vladimir, the consecration of Archimandrite Nikolai as Bishop of Kursk and Belgorod took place during Divine Liturgy.

In 1974, Bishop Nikolai was elevated to the dignity of archbishop and was appointed to the Perm See, where he served until his death.

Vladyka Nikolai was a kind man, but he was demanding to himself and others and set a lofty example of zealous and reverential service of the Church of Christ.

For his zealous service for the good of the Holy Church he was awarded a second ornamented cross in 1954 by His Holiness Patriarch Aleksiy; in 1965—the Order of St. Vladimir, 2nd class. In 1968, he was granted the right to serve Divine Liturgy with the Holy Doors open until the singing of the Lord's Prayer. In 1978, Archbishop Nikolai was awarded the Order of St. Vladimir, 1st Class, and in 1980, the Order of St. Sergiy of Radonezh, 2nd class.

For his patriotic activities, Vladyka Nikolai received a citation from the Soviet Peace Committee in 1978.

The Vladyka began to prepare himself for death some years before his demise.

A year before his death Vladyka Nikolai fell seriously ill, but after receiving medical treatment he continued his archpastoral duties with great joy, often attended divine services and always received Holy Communion in the domestic chapel.

In the fourth week of Lent, the Vladyka expressed his wish to receive Holy Unction and got better after the

administering of the Sacrament. But on May 26 he lost his speech. He only crossed himself when he was asked by those visiting him: "Holy Vladyka, how can we serve you?"

Two hours before his death, Archbishop Nikolai received Holy Communion. The clergy of the cathedral sang the troparion, kontakion and the hymn of the Feast of the Ascension of Our Lord. During the singing, the Vladyka's face was filled with prayerful exultation. At 10.10 p. m. Vladyka Nikolai passed away. He was vested in his hierarchal vestments and it was after midnight when the panikhida began.

In the evening of the following day, the body of the late archpastor was laid out in the Cathedral Church of the Holy Trinity, where a parastasis was held, then the clerics began the continual reading of the Gospel.

With the blessing of His Holiness Patriarch Pimen, the funeral service was led by Bishop Iljan of Solnechnogorsk, Vicar of the Moscow Diocese, in the Cathedral of the Holy Trinity. He was assisted by the diocesan clergy. The cathedral was crowded with worshippers.

Before the funeral service, Vladyka Iljan delivered an oration, in which he praised the archpastoral service of the departed one. He conveyed the condolences of His Holiness Patriarch Pimen and Metropolitan Aleksiy of Tallinn and Estonia to the widowed diocese.

After the sixth canticle of the Canon, Archpriest German Birilov, secretary of the diocesan administration, made an oration and before the saying of farewells—Archpriest Mikhail Lukkanen of the Church of All Saints in Perm.

The Prayer of Absolution was read by Vladyka Iljan. The coffin with the body of Archbishop Nikolai was borne round the cathedral to the singing of the hirmoi of the Great Canon "Helper and Protector" and the tolling of the cathedral bells. He was buried in the churchyard.

The Perm flock prays for the eternal repose of the soul of their late archpastor in the Heavenly Mansions, where there is neither illness, sorrow, nor sighs but Life Eternal.

Archpriest GERMAN BIRILOV

Jubilee Graduation from the MTA Precentorial Courses

On June 1, 1981, the public examination of the 10th graduating class of the Precentorial Courses took place in the assembly hall of the Moscow theological schools (Nikolai Vasilievich Matveyev is the director of the courses. See article in *JMP* No. 9, 1979, pp. 24-25.)

During the examinations the graduates sang ordinary liturgical hymns and works by Russian composers following the best traditions of the Moscow School.

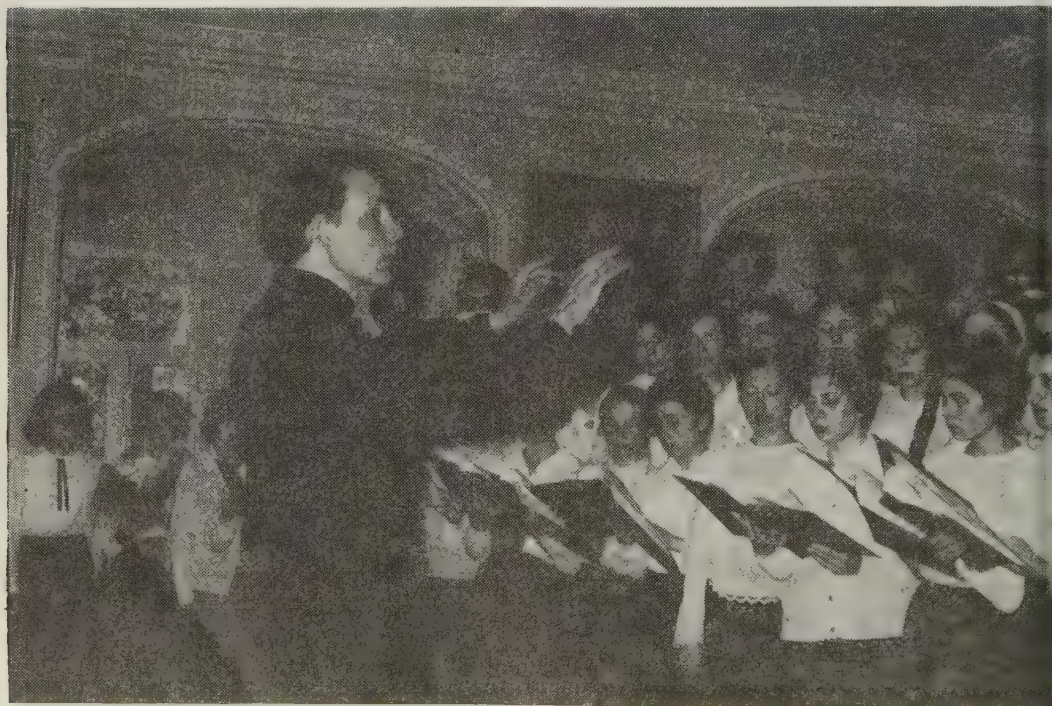
In his speech, Archimandrite Prof. Evlogiy, who was present at the examinations, assessed highly the examinations and the path traversed by the Precentorial Courses in the past ten years. The examining commission noted the growth in the choir's professionalism, and gave each graduate an excellent mark.

The training of precentors and singers takes place under the protection of St. Sergiy of Radonezh within the walls of the theological schools, because church singing is a combination of music and theology, and a precentor should be an expert in both fields.

Church singing not only enhances divine services but has the most important catechetical significance. Religious music affects the depths of man's heart and awakens him to devotion. All Orthodox services without exception, are based on singing.

The instructors of the Precentorial Courses do their utmost to teach the pupils how to organize correctly, in an Orthodox manner, singing in church to imbue them with a genuine ecclesiastical taste and the sense of prayer in singing.

VLADIMIR YANGICHER, MTS student



Vladimir Yangicher, a graduate from the Precentorial Courses, directing the choir

End of the Academic Year and the 35th Graduation at the Odessa Theological Seminary

The 35th graduation ceremony took place at the Odessa Theological Seminary on June 18, 1981.

The festal Divine Liturgy on Graduation Day was celebrated by Metropolitan Sergiy of Odessa and Kherson assisted by the seminary rector, Archpriest A. Kravchenko, assistant rector, Archimandrite Palladiy, and seminarians in Holy Orders.

Before the thanksgiving moleben Metropolitan Sergiy delivered an exhortation.

The solemn meeting was held in the assembly hall of the seminary. Vladyka Sergiy blessed the graduates and presented them with certificates.

In the morning of June 19, all the graduates attended the akathistos in the Holy Dormition Cathedral in Odessa. They prayed before the miraculous Kasperovskaya Icon of the Mother of God for help in the work ahead of them.

Hegumen INNOKENTIY,
Secretary of the OTS Board

IN THE DIOCESES

Moscow Diocese On January 8, 1981, the second day of Christmas, the Synaxis of the Most Holy Mother of God, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Vladimir Icon of the Mother of God in the village of Mavrino, Shchelkovo District. During the Liturgy he bestowed a kamelaukion upon the rector, Father Aleksandr Ganaba, for his zealous service for the good estate of Christ's Church.

On March 11, Wednesday in the first week of Lent, Metropolitan Yuvenaliy read the Great Canon of St. Andrew of Crete in the Trinity Cathedral in Polesk.

On April 27, Easter Monday, Metropolitan Yuvenaliy celebrated Divine Liturgy and led the paschal procession in the Church of the Nativity of the Blessed Virgin in the village of Nizhnskoe-Trubetskoi, Balashikha District.

On April 28, Easter Tuesday, Metropolitan Yuvenaliy celebrated Divine Liturgy followed by a procession in the Church of the Tikhvin Icon of the Mother of God in the town of Stupino. At the Lesser Entrance, Vladyka Yuvenaliy raised the rector, Father Ioann Kentkovsky, to the rank of archpriest.

On May 6, the Feast of the Holy Martyr St. George the Victorious, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Ascension in the village of Rechitsy, Ramenskoe District. During the Liturgy the Vladyka bestowed a patriarchal award

(pectoral cross) upon the rector, Father Aleksandr Korzun.

On May 10, the 3rd Sunday after Easter, of the Holy Myrrhophores, Vladyka Yuvenaliy celebrated Divine Liturgy in the Cathedral Church of the Epiphany in Kolomna.

At all the services Metropolitan Yuvenaliy preached a sermon and blessed the worshippers.

* * *

On February 28, 1981, Bishop Irinei of Serpukhov, Administrator of the Moscow Patriarchate Parishes in Canada and a. i. in the USA, was welcomed cordially and warmly by the clerics and parishioners of the Church of St. Elijah the Prophet in Serpukhov. At All-Night Vigil, Vladyka Irinei blessed the parishioners and anointed them with holy oil. After the divine service the Vladyka delivered an address, in which he said that he was deeply touched by the warm welcome given him by the worshippers, clerics and members of the church council.

On March 1, Meat-Fare Sunday, of the Last Judgement, Vladyka Irinei celebrated Divine Liturgy. After the divine service, the archpastor addressed the parishioners and asked them to remember him in their prayers and to forgive him for not visiting and praying with them often enough because of his ministry abroad.

The parishioners and the clergy parted cordially with their Vladyka and promised to remember him always in their prayers.

Leningrad Diocese On May 22, 1981, the believers of Leningrad marked prayerfully the Feast of the Translation of the Relics of St. Nicholas from Myra in Lycia to Bari.

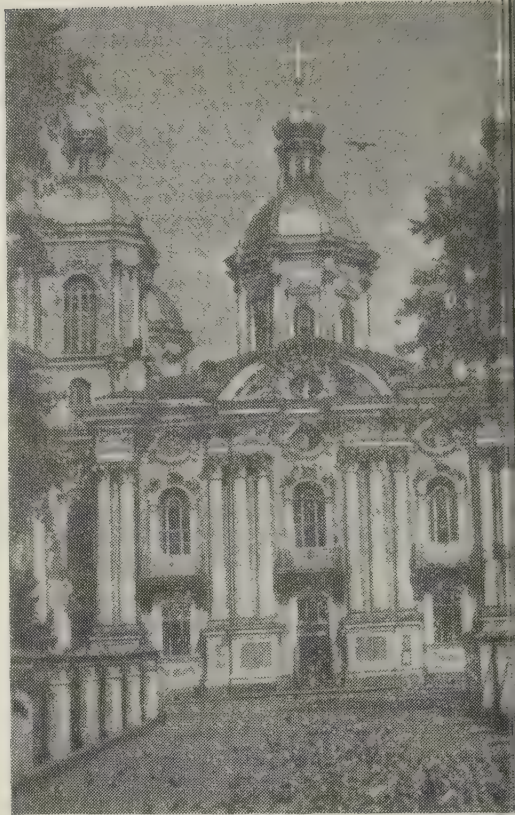
On the eve, May 21, Archbishop Meliton of Tikhvin and Archbishop Kirill of Vyborg, Vicar of the Leningrad Diocese, officiated at All-Night Vigil in the Cathedral Church of St. Nicholas and the Epiphany. They were assisted by Archimandrite Seraphim Surrency (USA), the foreign students in Holy Orders studying at the Leningrad Theological Academy, the assembly of the cathedral clergy and representatives of the Leningrad clergy.

The All-Night Vigil was attended by the participants in the session being held in Leningrad of the sub-commission for the preparation of the first meeting of the Mixed Orthodox-Lutheran Commission on Dialogue: Metropolitan Emilianos of Calabria, Metropolitan John of Helsingfors, Dr. Carl Mau and Dr. Daniel Martensen.

On the next day Divine Liturgy was concelebrated by Metropolitan Emilianos of Calabria, Metropolitan John of Helsingfors, Archbishop Meliton of Tikhvin, and Archbishop Kirill of Vyborg, assisted by the clergy of the Cathedral of St. Nicholas and the Epiphany, as well as by the clerics of other Leningrad churches and the theological schools.

At the end of the Liturgy Archbishop Kirill preached a sermon on the occasion of the patronal feast, in closing he greeted the guests on behalf of Metropolitan Antoniy of Leningrad and Novgorod. An address in response was delivered by Metropolitan John of Helsingfors at the request of Metropolitan Emilianos of Calabria.

Afterwards Archpriest Iakov Ilyich, the dean of the cathedral, read the congratulatory telegram addressed to him from Metropolitan Antoniy of Leningrad and Novgorod on the occasion of the patronal feast of the cathedral. Then a moleben to St. Nicholas the Miracle Worker with a procession round the cathedral was held. All those who had officiated at Divine Liturgy in the upper and lower churches of the cathedral, the members of the sub-commission, the foreign students of the Leningrad



**The Cathedral Church
of St. Nicholas and the Epiphany**

grad theological schools, and the crowd of worshippers took part in the procession. The Divine Liturgy, the moleben and procession were accompanied by the harmonious singing of the joint choir of the Leningrad Theological Academy, the Precentorial Courses and the local cathedral choir.

The celebrations were followed by a fraternal repast, which was partaken of by the foreign guests—members of the sub-commission attending the session.

* * *

On May 21, 1981, Archbishop Kirill of Vyborg, Rector of the Leningrad theological schools, received Archimandrite Seraphim Surrency of the Patriarchal Cathedral of St. Nicholas in New York, who was in Leningrad from May 13 to 27.

Chernovtsy Diocese On September 9, 1980, with the blessing of Bishop Varlaam of Chernovtsy and Bukovina, on the occasion of the name-day of His Holiness Patriarch Pimen, solemn molebens were held and "Many Years" was sung in honour of His Holiness Patriarch Pimen in the Chernovtsy Cathedral Church of St. Nicholas and other churches of the city. Before the moleben, the rectors of the churches delivered addresses in which they spoke about the primatial ministry and peacemaking of His Holiness Patriarch Pimen and called on the believers to offer up fervent prayers for his health and many years of life.

On October 19, the 21st Sunday after Pentecost, and on the eve, Bishop Varlaam and Bishop Nikanor of Michalovec (Czechoslovak Orthodox Church) officiated at All-Night Vigil, and, in the morning, concelebrated Divine Liturgy. Bishop Nikanor preached a sermon on the theme of the Gospel lesson. At the end of the Liturgy, Vladyka Varlaam and Bishop Nikanor exchanged greetings.

In the evening of that same day, Bishop Varlaam and Bishop Nikanor read the Akathistos to the Pochaev Icon of the Mother of God, assisted by the cathedral clergy, and those clerics who had arrived for the celebrations.

On November 23, the 26th Sunday after Pentecost, Bishop Varlaam arrived in the village of Voronovitsa, Klementytsy District, to consecrate the Church of the Nativity of the Blessed Virgin. It was formerly situated in a place which will be flooded after the building of the Dniester Hydroelectric power station. With the permission of the ecclesiastical and secular authorities, the church was transferred to the new location, to which all the villagers were moved.

The great number of parishioners ceremonially welcomed their archpastor with flowers. The rector, Father Petr Chaglei delivered the address of greeting. Before the divine service, the archpastor consecrated the altar and the church. During the Divine Liturgy, at the Lesser Entrance, the Vladyka, with the blessing of His Holiness Patriarch Pimen, presented the Order of St. Vladimir, 3rd Class, to Dmitriy

Grigorievich Sherepitzko, chairman of the inspection commission of the church. The members of the church council and the rector, Father Petr Chaglei, were awarded hierarchal certificates of merit for their zealous service for the good estate of the Holy Church. The parishioners and the rector cordially thanked the Vladyka for his visit, for the consecration of the church, and for the spiritual joy of common prayer.

On November 30, the 27th Sunday after Pentecost, Vladyka Varlaam ordained Reader Tarasiy Solsky deacon during Divine Liturgy in the Chernovtsy Cathedral Church of St. Nicholas.

On December 2, the Feast of St. Varlaam, Hegumen of the Kiev-Pechery Lavra, Bishop Varlaam of Chernovtsy and Bukovina, conducted the divine service in the Cathedral Church of St. Nicholas assisted by the cathedral clergy and rectors of the neighbouring parishes of the diocese, who had arrived to congratulate the Vladyka on his name-day. The dean, Archpriest Nikolai Radul, greeted the archpastor with an address. During Divine Liturgy, after the Gospel lesson, Vladyka Varlaam preached a sermon on the life of St. Varlaam, then he ordained Deacon Tarasiy Solsky presbyter. At the end of the Divine Liturgy a moleben was held, after which Archpriest Vasiliy Kalutsky, Secretary of the Diocesan Administration, congratulated the Vladyka on behalf of the clergy and laity of the Chernovtsy Diocese. In his response, the Vladyka thanked warmly all those who had congratulated him on his name-day. Then the Vladyka blessed the congregation.

On December 19, the Feast of St. Nicholas the Miracle Worker, the clergy and parishioners of the Chernovtsy cathedral church marked their patronal feast. On the eve, Vladyka Varlaam officiated at All-Night Vigil with the reading of the Akathistos to St. Nicholas, and on the feast day itself he celebrated Divine Liturgy in the cathedral church assisted by the local clergy and the clerics of the diocese who had arrived for the celebrations. After the Gospel lesson, Vladyka Varlaam preached a sermon on the spiritual feats and miracles of the saint.

The patronal feast ended with a moleben and a procession round the cathedral. The Vladyka congratulated all those present on the patronal feast and blessed the worshippers.

On December 25, Thursday, when Christians in the West celebrate Christmas, Bishop Varlaam and Archpriest Vasilii Kalutsky, Secretary of the Diocesan Administration, attended the Solemn Mass in the Roman Catholic Church of the Holy Cross in Chernovtsy, at the invitation of its rector. After the service the Vladyka congratulated the rector, Father Franciszek Krajevski and the worshippers on the Feast of the Nativity of Christ—the feast of peace and of God's love for mankind.

* * *

On October 21, 1980, at the Chernovtsy Diocesan Administration, there was a meeting of the clergy of the deaneries of the Chernovtsy Diocese. P. G. Podolsky, the representative of the Council for Religious Affairs of the UkSSR Council of Ministers in the Chernovtsy Region, and Yu. M. Shkryuba, his deputy, were present at the meeting.

Bishop Varlaam of Chernovtsy and Bukovina opened the meeting and then gave the floor to N. S. Stepanov, lecturer of "Znanie" Society, who read a paper on the international situation.

P. G. Podolsky read a paper on the achievements of our people and state, on its peace movement and emphasized the active participation in this movement of the Russian Orthodox Church headed by His Holiness Patriarch Pimen.

In his closing speech Bishop Varlaam called on the clergy to fulfil their pastoral duties zealously, in the spirit of love for their Motherland, and to participate actively in the work of the Soviet Peace Fund.

Kalinin Diocese The believers of the town of Kimry marked in 1980 the 75th anniversary of their church on the Feast of the Transfiguration of Our Lord, its patronal feast.

On August 18, at the invitation of the rector, Archpriest Ioann Basyuk, and the church council, Archbishop Aleksiy of Kalinin and Kashin arrived for the celebrations of the anniversary.

The Vladyka was welcomed in the churchyard with bread and salt by the members of the church council. The Vladyka proceeded to the church along the path strewn with fresh flowers. In the church he was greeted by the rector, Archpriest Ioann Basyuk, Superintendent Dean of the Kashin Church District.

All-Night Vigil was led by Vladyka Aleksiy. Two local choirs sang prayerfully. Some hymns were sung by the choir of the clergy under the direction of Archbishop Aleksiy.

On the Feast of the Transfiguration of Our Lord, the Divine Liturgy celebrated by Vladyka Aleksiy was attended by a crowd of worshippers.

At the Lesser Entrance the Vladyka presented hierarchal certificates of merit to the rector, Archpriest Ioann Basyuk and the deacon of the church. 78-year-old Nikolai Storozhev, for their zealous service to the glory of the Holy Church.

After the Prayer Before the Ambo, the Vladyka blessed the fruits of the earth, which were brought by the believers. The festal moleben was followed by a procession; at the entrance to the church the protodeacon said an ektenia for its departed builders and founders. Then Archbishop Aleksiy preached a homily and blessed the worshippers.

Archimandrite VIKTOR

Sumy Diocese On April 7, 1980, Easter Monday, the Feast of the Annunciation of the Blessed Virgin, Archbishop Antony of Chernigov and Nezhin, Administrator a. i. of the Sumy Diocese, celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral Church of the Transfiguration. At the Lesser Entrance, the Vladyka presented patriarchal awards on the occasion of Holy Easter—a mitre to the dean of the cathedral, Archpriest Vyacheslav Sazonov, Secretary of the Sumy Diocesan Administration; and the Order of St. Vladimir, 3rd Class to Nikolai Trofimovich Vorivoda, the precentor of the hierarchal choir.

On April 8, Easter Tuesday, and on the eve, Archbishop Antony conducted divine services in the Cathedral Church

The Meeting of the Miraculous Vladimir Icon of the Mother of God in Moscow
(17th century icon)





May 17, 1981. The cathedral square on the occasion of the 35th anniversary of the Council of Lvov



The Lychakovskoe Cemetery in Lvov. Laying a wreath at the grave of Protopresbyter Dr. Gavriil Kostelnik, the initiator of the reunion



he participants in the solemn meeting dedicated to the 35th anniversary of the 1946 Council of Lvov



Thanksgiving moleben in the Dormition Cathedral of the Pochaev Lavra



His Holiness Patriarch Pimen conducting divine service in the Dormition Cathedral of the Trinity-St. Sergiy Lavra on Holy Trinity Day



HAPPY JUBILEE

Twenty-five years have passed since Archbishop Aleksiy of Kalinin and Kashin was consecrated bishop and received the episcopal crosier as a symbol of his responsible service of the Church.

Vladyka Aleksiy has served in many bishoprics of the Russian Orthodox Church and has always been a "good shepherd".

And today, too, Vladyka Aleksiy is cheerful and energetic, conducting divine services on all feasts and Sundays, paying visits to the diocesan parishes and devoting his life in general to the affairs of the Church. The venerable archpastor belongs to the generation which experienced the hardships of the Great Patriotic War. The Motherland duly recognized his heroism on the battlefield and decorated him with many awards.

The Vladyka's activities encompass the cause of peace which is alarming all mankind. In his sermons he ardently advocates peace.

May the Lord grant him many more years of life to give him strength and firmness to rightly administer the word of Christ's Truth.



Archbishop Leontiy of Simferopol and the Crimea leading the festal procession of clerics and parishioners on September 12, 1980, the Feast of Orthodox Prince St. Aleksandr Nevsky, in the Church of St. Aleksandr Nevsky in Yalta





The religious delegation from Nicaragua with His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on June 17, 1981

See p. 10

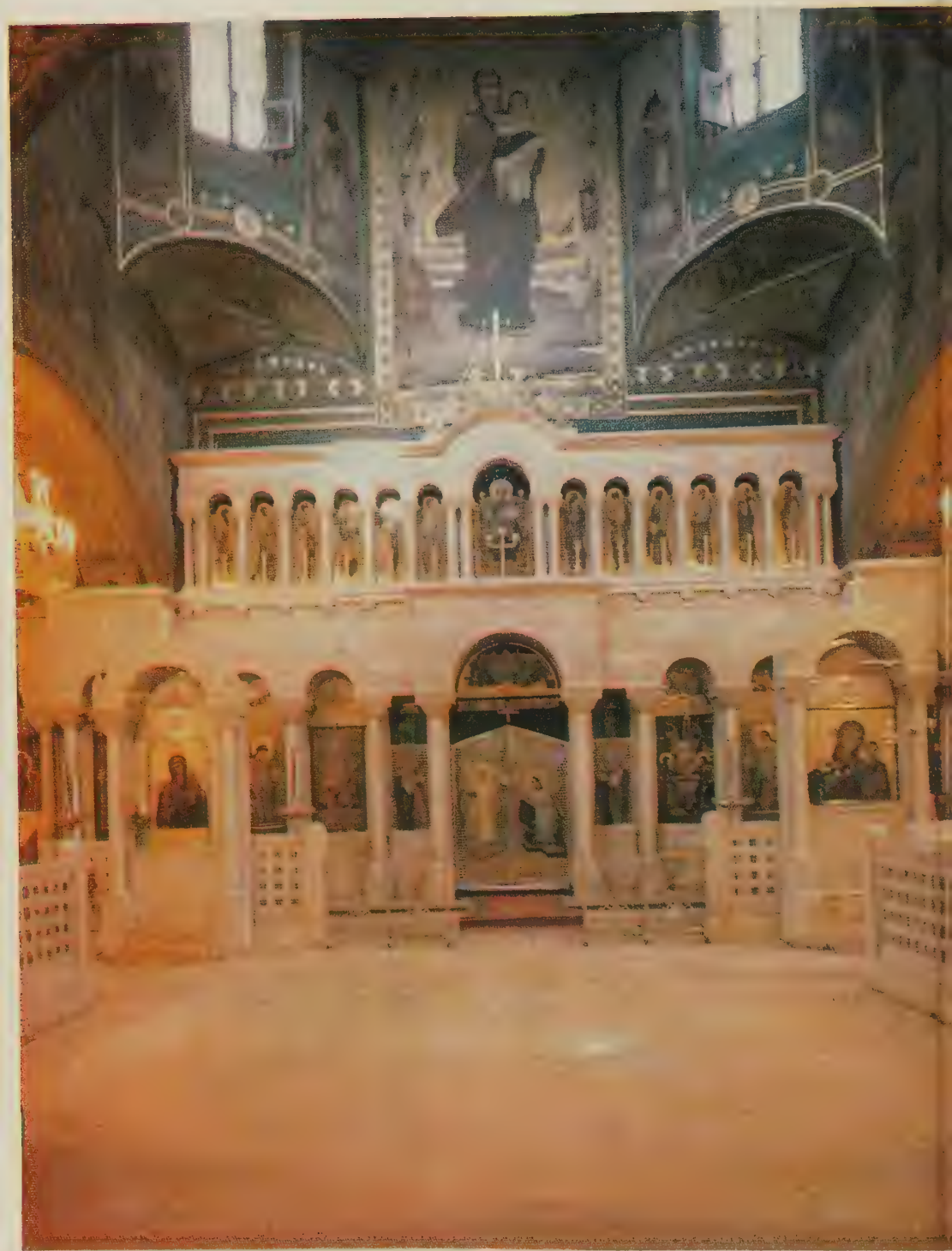


The heads of two delegations at the conversations. In the centre: Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; to the right: Bishop Dr. Verner Krusche and Archbishop Mikhail of Vologda and Veliki Ustyug; to the left: Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe, and Dr. Heinrich Rathke



The Church of St. Pimen the Great in Moscow

See p. 17



The iconostasis of the main altar in the Moscow Church of St. Pimen the Great

See p. 17

the Transfiguration. Divine Liturgy was celebrated by Vladyka Antony of Kharkov, Archbishop Nikodim of Bogodukhov, who had arrived at Archbishop Antony's invitation. After Liturgy the archpastors exchanged greetings.

On May 15, the Feast of the Ascension of Our Lord, Archbishop Antony celebrated Divine Liturgy in the Church of the Ascension in Konotop. The Vladyka was welcomed with bread and salt by the members of the church council. The rector, Father Mikhail Topilin, delivered the address of greeting. During

Liturgy Archbishop Antony ordained Reader Ioann Legach deacon. There was a moleben and procession. On Saturday, July 12, the Feast of St. Peter and Paul the Chief Apostles, Archbishop Antony celebrated Divine Liturgy in the Church of Sts. Peter and Paul at the cemetery of Sumy. The rector, Archpriest Sergiy Danshin, greeted the archpastor. After the Liturgy there was a moleben with a procession, and a panikhida was said for the archbishops and pastors who are buried in the Sumy cemetery. Vladyka Antony laid flowers on their graves.

Sverdlovsk By the Ukase of His Holiness Patriarch Pimen and the Holy Synod of August 8, 1980, Archbishop Platon, formerly of Argentina and South America, Patriarchal Exarch to Central and South America, was appointed Archbishop of Sverdlovsk and Kurgan, and administrator a. i. of Chelyabinsk Diocese.

On August 26, Vladyka Platon arrived in Sverdlovsk and proceeded to the Cathedral Church of St. John the Baptist. There he conducted a thanksgiving moleben and then called on Archbishop Kliment (formerly of Sverdlovsk and Kurgan) who was seriously ill.

On August 27, Archbishop Platon was ceremonially welcomed by the clergy and the believers in the Cathedral Church of St. John the Baptist in Sverdlovsk. The Vladyka was greeted by the dean, Archpriest Anatoliy Ryzhikov. Afterwards Vladyka Platon officiated at All-Night Vigil, and in the morning of August 28, the Feast of the Dormition of the Mother of God, he celebrated Divine Liturgy.

On August 31, the 14th Sunday after Pentecost, Archbishop Platon celebrated Divine Liturgy in the cathedral and, on the eve, officiated at All-Night Vigil. During the Liturgy, Vladyka Platon ordained Reader Ioann Agafonov deacon to serve in the Church of St. Simeon in Chelyabinsk.

On September 9, the name-day of His Holiness Patriarch Pimen, Archbishop Platon, assisted by the cathedral clergy, celebrated Divine Liturgy and conducted a moleben for His Holiness's health. "Many Years" was sung in honour of His Holiness the Patriarch.

On September 21, the Feast of the Nativity of the Blessed Virgin, Archbishop Platon celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the cathedral church. After the Liturgy, Archbishop Platon read the Message of His Holiness Patriarch Pimen and the Holy Synod for the 600th anniversary of the victory at Kulikovo. The Great Panikhida was said for the commanders and warriors who fell on Kulikovo plain. In the evening the Vladyka read the Akathistos to St. Simeon, the Miracle Worker of Verkhoturie.

On October 19, the 21st Sunday after Pentecost, Vladyka Platon and Bishop Ilian of Solnechnogorsk celebrated Divine Liturgy. After the Liturgy the archpastors exchanged greetings.

On November 1, the Parental Saturday before the Feast of St. Demetrius, Archbishop Platon celebrated Divine Liturgy and then said a panikhida in the cathedral church. During the Liturgy, Vladyka Platon ordained Reader Vadim Krinitsyn deacon, and on Sunday, November 2,—presbyter to serve in the Church of St. Innokentiy in the town of Krasnoufimsk.

On November 4, the Feast of the Kazan Icon of the Mother of God, Archbishop Platon celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral of the Kazan Icon of the Mother of God in Nizhniy Tagil. The parishioners of the cathedral led by the dean, Archpriest Sergiy Dmitriev, welcomed their archpastor joyously and ceremonially.

On November 17, 1980, the 40th birthday of Archbishop Platon, the believers of the Sverdlovsk and Chelyabinsk dio-

ceses offered especially fervent prayers for their archpastor. On Sunday, November 16, in the churches of the dioceses molebens were held and "Many Years" sung to His Holiness Patriarch Pimen and Archbishop Platon.

December 4 is the Feast of the Presentation of the Blessed Virgin in the Temple. Archbishop Platon officiated at All-Night Vigil on the eve in the Church of St. John the Baptist in the town of Nizhnie Sergi, and celebrated Divine Liturgy on the feast day itself in the Church of the Presentation of the Blessed Virgin in the Temple in the village of Pristan, Arti District.

On December 7, the 28th Sunday after Pentecost, the Feast of St. Catherine the Great Martyr, Archbishop Platon celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the church of the town of Alpaevsk, on the occasion of its patronal feast.

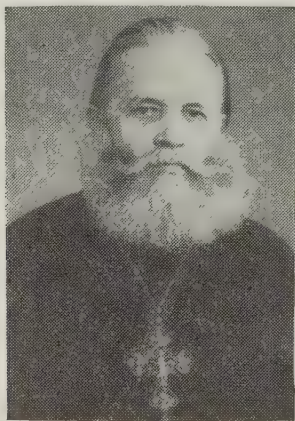
On December 9, on the occasion of

the patronal feast of the Church of St. George in the village of Sloboda, Archbishop Platon celebrated there Divine Liturgy and officiated at All-Night Vigil on the eve.

December 10 is the patronal feast of the Church of the Icon of the Mother of God "The Sign" in Verkhni Taganrog. Before All-Night Vigil Archbishop Platon was warmly welcomed by the church council. The rector, Father Yuvhenaliy Belov (†December 30, 1988), greeted Vladyka Platon with an address. On the feast day itself Archbishop Platon celebrated Divine Liturgy and led the procession round the church.

On December 19, the Feast of St. Nicholas the Miracle Worker, Archbishop Platon officiated at All-Night Vigil in the Prayerhouse of St. Nicholas in the village of Visim (birthplace of the writer, D. N. Mamin-Sibiryak), the most distant parish of the Sverdlovsk Diocese.

IN MEMORIAM



Archpriest **Prokopy Leontievich Novikov**, Superintendent Dean of the Yaroslavl Church District, Rector of the Church of the Holy Trinity in Yaroslavl, died on October 8, 1980.

He was born on July 12, 1910, in the village of Slegino, Yaroslavl Region. From 1941 to 1943 he fought in the Great Patriotic War. He was demobilized after being shellshocked and severely wounded. Until 1948 he worked in the civil offices in Yaroslavl.

In 1948 he was ordained deacon and later presbyter by Archbishop Dimitriy (Gradusov;

†1956) of Yaroslavl and Rostov. In 1957 Father Prokopy graduated from the Correspondence Courses of the Leningrad Theological Academy. He served in the parishes of the Yaroslavl Diocese, was appointed Superintendent Dean of the Yaroslavl Church District and member of the diocesan council.

Father Prokopy received many Church awards for his zealous service of the Holy Church. He was also decorated with the medal "For Victory over Germany in the Great Patriotic War of 1941-1945", the medal "For Valiant Labour in the Great Patriotic War of 1941-1945", as well as many jubilee medals.

He was a great patriot himself and in his ministry nurtured love for the Motherland in his flock.

He was seriously ailing, he had two heart attacks within a short period and a difficult operation, but to the last Father Prokopy served at the altar of God. On October 8, the Feast of St. Igniy of Radonezh, Father Prokopy celebrated Divine Liturgy in his church. Returning home he lay down to rest and died quietly in his sleep.

The funeral service was led by Metropolitan Ioann of Yaroslavl and Rostov, assisted by numerous clerics of the diocese. In his funeral oration the Vladyka spoke with great love and was moved by the great pastoral qualities of this late servant of the Church of God.

Father Prokopy was buried in Yaroslavl, in the Church of the Holy Trinity, where he served for twenty years.

SERMONS

The Cross of Christ and the Cross of the Christian

"We venerate Thy Cross, O Master, and we glorify Thy Holy Resurrection..."

The Cross! This short word pierces and shakes the soul of the Christian to its hidden depths. To gaze upon the Cross of Christ with one's spiritual eyes of faith is to gaze at the mysterious Altar upon which the Divine Lamb was sacrificed for the sins of the world. The Divine Lamb Who, by His Most Pure Blood, reconciled us, *at were sometime alienated and enemies* (Col. 1. 21), with Eternal Truth—God, thereby giving those who believed in Him access to the springs of Divine Grace and to salvation. *For God so loved the world, that he gave us only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (Jn. 3. 16). The salvation of man and all of creation was accomplished through the great mystery of the Incarnation, the Passion on the Cross, and the Resurrection of the Son of God and the Son of Man—Jesus Christ. The depths and essence of this mystery was kept secret from the beginning of ages even from the angels. The path of man's salvation, outlined at the Pre-Eternal Triune Council, was the Cross of Christ. To reflect on the Cross is to touch that which is incomparably far above all that exists. That is why St. Paul said that to speak of the Cross meant to *revel the wisdom of God in a mystery, which was hidden from the eyes of the world, which God hath revealed before the world unto our glory* (1 Cor. 2. 7). And St. Gregory of Nazianzus says: "The Cross of Christ is loftier than any word."

When we gaze upon the Crucified Christ our Lord, we are filled with reverence. Within our heartfelt consciousness, the silence of the soul, let us repeat the words of one of the greatest of the Old Testament prophets—Holy Isaiah: *...He was woun-*

ded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed (53.5). For the sake of our redemption our Lord Jesus Christ drained to the dregs the cup of physical and moral suffering. And in this sense the whole earthly life of the Saviour was a continuous ascension to the Golgotha Cross. The love of God through the Cross, through the suffering of the Saviour of the World, again and again regenerates His fallen creature—man, who found himself as a consequence of the sin of disobedience in the hands of Death—the Devil, *that had the power of death* (Heb. 2. 14). The Cross of Christ destroys the very foundation of Sin, removes the barrier which separates man from God, vanquishes Death and opens the way for man to Eternal Life in God, the way to Resurrection.

The Cross of Christ became for some temptation and for others *foolishness*. The mystery of the Cross is incomprehensible to the human mind. It contradicted every notion of sanctity in the man of the Old Testament. Men could not accept a God Who appeared only to be disparaged; a God Who was "defenceless", "powerless" and "profaned". The Messiah Whom the ancient Israelites awaited, in the form of a Victor, Avenger, and a terrible Judge, was not recognized in the Most Peaceful and Sweet Jesus. Because of their cruel hearts they did not comprehend the words of the Saviour about the way of the Cross—the only path to the Kingdom of Heaven. The Lord calls us, saying: *Whosoever will come after me, let him deny himself, and take up his cross, and follow me* (Mk. 8. 34).

The suffering of our Lord Jesus Christ gave the Cross a salvific power of grace: the Lord sanctified the Tree

with His Blood shed on the Golgotha Cross for the sins of the world. The Cross was set up by the Enemy of our salvation in order to destroy Life itself, but through it the new, Eternal Life, shone forth upon us. The Cross was intended to be a weapon to kill Truth, but through it the Gospel was preached to the world. The Jews surmised that the infamous death would turn men away from Jesus Christ. But His outstretched blood-stained arms on the Cross drew the whole world to Him. Neither the Enemy of our salvation nor his servants achieved their goal of stopping God's Truth. *I have overcome the world* (Jn. 16. 33), says our Saviour. And this victory, won through His Life-Giving Cross, He gives to each who enters upon the path of the Cross.

The Cross is with the faithful throughout their life, it blesses their first and last breath. It shines like an undying lamp in darkness and spiritual darkness cannot encompass it. Those who believe in Christ and who follow Him to the very end along His way of the Cross overcome their sinfulness and death: they become participants in His Resurrection, for the Cross is crowned by the victory of the Resurrection.

Now that the path of Truth and Salvation lies open before man, he must take up his own cross and follow Christ. To bear the cross is a feat of the spirit and the body, a feat of faith. "Christ came and brought forgiveness, justification and life, but He does not grant these simply, only through the Cross," says St. John Chrysostom. Bearing the cross is not just suffering, but always an act of suffering and being crucified together with Christ, Who died for us (2 Cor. 5. 15); that is to say, a selfless life according to the Saviour's commandments; an active love, fruitful and living, towards all men. *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples* (Jn. 15. 8), says our Saviour. Bearing the cross is also struggling with one's passions and vices which we should raise upon the cross at every moment of our lives and nail them to the Tree of Life and Salvation for the renewal of the spirit and envelopment in the incorruptible raiments of Christ's righteousness.

"The battle with passions," says

St. Feofan the Recluse, "is our inner cross." Passions, habits and sinful thoughts have become second nature to us. The best weapon with which to kill them is the image of Christ crucified. The whole life path of a Christian, the man of the new world, is cognition of the Cross; this will help him to say about himself at the end of his life, in the words of St. Paul: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me* (Gal. 2. 20). The soul of a Christian passes through all the stages of the way of the Cross of the Saviour Himself, in order to become a living temple, the abode of the Holy Spirit. *Now if we be dead with Christ, we believe that we shall also live with him* (Rom. 6. 8), the Apostle teaches us about the grace-filled, spiritual ascent of the Cross.

Here are the principal steps in the Ladder to Heaven.

"Deny yourself." Throw the yoke of sin off yourself; change your life; change the goal of your will and submitting it wholly to God's Will make Christ the authority in your life.

"Take up your cross." Take up yourself the feat of constant inner struggle against evil; patiently uproot evil thoughts and habits from your soul; create God's temple within you, and meekly bear the sorrows sent by God.

"Follow after Me." Step upon the rungs of the spiritual ladder on the path of Christian faith and virtue.

The way of the Cross, Death and Resurrection are indissoluble links in the sacred events. Such was the path followed by Christ. We too are called to such a path. No other is given to us. Another leads only to eternal destruction. The suffering of the Christian, who is accomplishing spiritual feat of self-denial, the feat of salvation, leads him to perfect and everlasting joy of communion with God to plenitude and completeness, the consummation of life in Christ.

As we gaze upon the Life-Giving Cross of Christ, let us pray to the Lord of Life and Light to grant us the heavenly grace for the feat of the Cross.

Have courage, Christian, be firm in your spiritual battle. Christ has conquered the world of sin, the world of spiritual darkness. He is with you

ur way of the Cross. In your hands is great and strong weapon, His Cross, ven to you by Christ, the standard of Faith, the final and complete story of Good over Evil, of Light over

Darkness. This is the true beauty of the Church, it is the weapon of peace, unvanquishable victory! Amen.

Archpriest ANANIYA POPOVICH

On the Consolation of the Ailing

In the Name of the Father, and of the Son, and of the Holy Spirit!

Brothers and sisters beloved in the Lord, the Psalmist David, contemplating the beauty of the world, cries to the Creator of the Universe: *Lord, how manifold are thy works; wisdom hast thou made them all: the earth is full of thy riches* (Ps. 104).

Yes, indeed, there are places in the world, made by the Right Hand of God, that are especially beautiful. But there are people in the world who are not added by the beauty given to men by God—these are the sick who are suffering greatly. They have but one desire and yearning: to be well again. For the healthy, the days pass quickly, they have not enough time to do all they wish to accomplish. But for the sick, the days drag on as years, especially long seem the nights. The suffering await impatiently for dawn and in their torment they cry to God: *My God, my God, why hast thou forgotten me?* (Mt. 27. 46). It seems to them that there is no end to their torment, and at times they even ask for death to release them. They think that God has forgotten them. "Where hast thou been?" asked the great martyr, Catherine, when the Lord appeared to her. "Why has Thou not come to me when I suffered so?" And she heard the answer which should be remembered by all who are suffering: "I was here in thy heart."

Beloved in the Lord, you who are lying in your sickbed, remember the suffering borne by the Saviour on the Cross, sprinkling it with His Blood. You place all your trust in Him, He will always be with you beside your bed upon which you lie exhausted in the days of illness and sorrow. He, the Most-Merciful, will speak words of con-

solation: Why weepest thou?... *lo, I am with you always, even unto the end of the world* (Mt. 28. 20).

Illness is often sent by Divine Providence as a means to cure sin. The Lord sends the means through His Divine Will. St. Dimitriy of Rostov, consoling the sick, says:

"God permits misfortune not to cause us ill, but to enrich us with spiritual fruits. And when He sees us patiently and submissively bearing our suffering He permits the misfortune to turn into benevolence and sorrow into joy. And so let us put our trust in God's Will."

The Holy Church of Christ prays many times during divine service: "For a Christian end of life, painless, ..." It often happens, however, that a man's life ends in great suffering. If the sufferer reviews his life, he will see that the cause of his suffering is sin. It entered human nature through our first parents. Not only does mankind suffer from sin, but so do the animal world and the whole of Nature. Blessed is he who bears the cross of his life without a murmur, thanking God for everything, because great is the reward awaiting those who win the crown of victory from the Lord: *Blessed are they that mourn: for they shall be comforted* (Mt. 5. 4).

The sick who cannot enjoy the beauty of the valleys may see the beauty of the world on high. The saints, to whom the Lord revealed the beauty of the Heavenly bounties while still on earth, tell us about it.

The Blessed Andrew, the Fool-in-Christ, spent two weeks contemplating the invisible world. He told about his vision to his confidant, St. Nicophorus the priest: "I saw myself in Paradise, it was beautiful and most wonderful; and in spiritual rapture, I thought:

What is this? I know I live in Constantinople, but I cannot understand how I got here. I saw myself robed in radiant clothes as though spun of lightning, the crown upon my head was woven of magnificent flowers and I was girded with a royal belt. Rejoicing in all this beauty, I wondered in my mind and heart at the ineffable grandeur of God's Paradise."

Similarly, St. Theodora said that Paradise, where the great saint of God, Basil the New, abode, was filled with glory. Paradise was shown to St. Theodora by the angels, who guided her. "I saw the magnificent mansions and numerous dwellings prepared for those who love God, filled with glory and

grace... Every dwelling was ineffable in beauty, breadth and width, with numerous bright chambers not made by hand. And everywhere one heard happy voices full of spiritual joy, and in the vision I saw the faces of those celebrating."

The souls of the righteous will abide in happiness in the other world. The Lord grants inexpressible joy to who trust in Him, in His Kingdom of Heaven. And in this life, too, He is our Helper and Protector. For He calls us to Himself saying: *Come unto me, all ye that labour and are heavy laden, and I will give you rest* (Mt. 11, 28). Amen.

Father IOSIF ROMANCHENKO

ON LOVE

In the Name of the Father, and of the Son, and of the Holy Spirit.

Love is judged in many ways. As a concept, it is defined variously. Through love the groom and the bride are united; mutual feelings of affection enhance the life of the husband and wife; a mother bends over the cradle of her baby with tender maternal love. The relationship of brothers and sisters are based on a deep feeling of loving kinship; and they are all the object of the tender and loving care of their loving mother. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb,* asks the Prophet Isaiah (49. 15). The question itself contains the answer: No, she cannot forget her child, because it would be contrary to her nature. It is on the strength of this innate love that a man is drawn to those to whom he is attracted by his nature and also to what is near and dear to him; he can even sacrifice himself for the object of his love. Such natural love, established by the laws of Nature and acting within the bounds of reason, is, of course, a man's merit, but it does not raise him above personal, secular and temporal benefits.

But there is also love of a different kind—love which was given by Christ as the foremost commandment of the New Testament. This is Christian

grace-filled love, which restores in fallen humanity, higher, spiritual and reasonable relations and ties which were broken by self-love, selfishness, enmity, envy and all the lusts and vices which have become rooted in men because of the fall of the first parents and in consequence of the spoiled nature, which is predisposed to sin inherited from them.

This love, the possession of which leads men to God, unites men. It is a Christian virtue. Growth in this love is an act of the Christian soul, and abundance in it is the pledge of salvation expressing the very essence of Christian life. This love is so vital and important for a man who is striving after life in God, that without it there is no way to God. St. Paul the Apostle says that even if a man were to give away all his possessions, his body to be burned, speak with the tongues of men and angels, have the gift of prophecy and understanding of all mysteries, have knowledge of all things and faith so that he could remove mountains, and have not love, he would be nothing—merely *sounding brass* (1 Cor. 13. 1-3).

So what are the properties of this Christian love, that is so important and necessary to us, and to whom should it be given? St. Paul describes this love as encompassing within it

of all the virtues attainable by man. Is this love that should be inherent in all of us.

Owe no man any thing, says the Holy Apostle, *but to love one another: he that loveth another hath fulfilled the Law* (Rom. 13. 8). In these words the Apostle witnesses that Christ had revealed to men a more accessible path to Heaven than the one which they had followed before—revealed to them the Commandment of Love. For Love is the Law, and Love is the fulfilling of the Law. Indeed, each of God's Commandments given through the Prophet Moses is encompassed in this Law of love. A man who loves God needs not be reminded: *Thou shalt love no other gods before Me*, because Love of God is already the fulfilment of this Commandment. *Thou shalt not take the name of the Lord thy God in vain.* But can a person who loves God call His Name in vain? *Remember the Sabbath day, to keep it holy.* But will a man act otherwise, if he loves God? He will be happy to devote to the Lord at least one day out of seven. Thus he fulfils all the Commandments concerning man's relation to God.

Christian love is the same with respect to those Commandments of God which determine the norms of man's conduct towards his neighbour. He who loves his neighbour will honour his father and his mother, will not steal, will not kill, nor will he bear false witness against his neighbour, but will do everyone good, all that he himself would wish for himself.

Love is indeed the fulfilment of the Law; the rule of rules, a new commandment for the fulfilment of all the Commandments, the most important mystery revealed by Jesus Christ in Christian life. It encompasses all aspects of Christian life; it determines and provides the foundation for man's relationship to God, as well as the normal relationship between men irrespective of any bonds of kinship.

Brothers and sisters, if we have chosen communion and union with God, we should know the goal and meaning of our life, we should know and bear in mind that our goal is unattainable without sincere love for Him. And we can love Him only through our Christian love for our neighbour.

Like the Good Samaritan, we must

offer our love to everyone around us, to everyone who needs it, who seeks our assistance, compassion and mercy. There is no other way to God. St. John the Divine urges us not to lie to ourselves when we try to measure our love for God with our conscience: for we should know that we love Him in just the same measure as we love our neighbour; and if, having searched the secret corners of our heart, we fail to find there what St. Paul called the love of one's neighbour, then we do not love God, and we have not yet found ourselves in Christianity, but only stand on its threshold.

Christian love, which brings men into union with God, is not Utopia, but a real virtue and strength for those who have faith. The history of Christianity abounds in examples of the manifestation of this love by those who accepted from Christ the Commandment of Love as the foundation of Christian life.

Behold a man within the Gates of Jerusalem. He is in bitter agony. His executioners surround and torment him; blood is streaming down his face, but his eyes, full of angelic meekness, are turned to Heaven. He is praying for those who have come to stone him to death. God commanded him to love and he loves. This man is St. Stephen, the Protomartyr and First Deacon. Behold a Pharisee, the son of a Pharisee, Saul of Tarsus. According to the law established by his compatriots, he is a being superior to others. Concentrated in his person are the extreme prejudices, pride and the narrow notions of his tribe. And yet he has written a hymn of love that surpasses anything the world has ever heard, God commanded him to love, and he loved. He loved and lived by this Christian love for everyone; and to this day we hear his frank and loving appeal to the Galatians: *My little children, of whom I travail in birth again until Christ be formed in you!* (Gal. 4. 19). Another Apostle who lived by the principles of this love died with the words: *Little children... let us love one another* (1 Jn. 4. 4, 7).

So let us love one another with true Christian love, so that we may confess in *likemindedness one toward another* the Father and the Son and the Holy Spirit. Amen.

Archpriest VLADIMIR KUCHERYAVY

PEACE MOVEMENT

CHURCH FOR SOCIETY

Conference of the Society for Cultural Relations with Compatriots Abroad

The Second All-Union Conference of the Society for Cultural Relations with Compatriots Abroad (Motherland Society) was held in Moscow on May 27, 1981.

The main report was read by the Chairman of the council of the Motherland Society, Academician V. N. Stoletov. The participants also heard a report by the auditing commission and proposals for amending the rules of the society.

The Russian Orthodox Church was represented at the conference by Metropolitan Aleksi of Tallinn and Estonia, Archbishop Nikolai of Gorky and Arzamas, Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy

Lavra, and Archpriest Arkadiy Stankov, Rector of the Church of the Transfiguration in Bogorodskoe, Moscow.

Metropolitan Aleksi was elected to the conference presidium and took part in the debates on the main report.

The conference adopted a resolution on the main report, made amendments in the rules of the society, issued an appeal to the compatriots living abroad and elected the governing bodies of the society.

Metropolitan Aleksi of Tallinn and Estonia and Archbishop Nikolai of Gorky and Arzamas were elected members of the council of the Motherland Society.

Speech by Metropolitan ALEKSIY of Tallinn and Estonia

Esteemed delegates, dear friends,

Permit me to extend greetings on behalf of the Russian Orthodox Church to all the participants in the Second All-Union Conference of the Motherland Society.

In his report our esteemed chairman, Academician Vsevolod Nikolaevich Stoletov, has vividly described the manifold noble activities conducted by the Motherland Society for broadening cultural contacts with our compatriots living abroad and mapped out plans for developing further these contacts and live bond. Personal meeting of leaders and members of the society with our compatriots living in different parts of the world play a great role in promoting these cultural contacts. The newspaper *The Voice of the Motherland* and the magazine *Motherland*, as well as other publications in different Soviet republics maintain a live bond between our compatriots and their native land. The fact that this is so is attested to by numerous letters

and messages of congratulation received by the society and *The Voice of the Motherland*. Questions sent in by our readers on a broad range of subjects and to which exhaustive answers are given in our publications help to broaden our compatriots' knowledge of our great Motherland and her vast plans for peaceful construction. Our compatriots learn about the life and aspirations of the citizens of our multinational country, their work and how they satisfy their spiritual and cultural needs.

Apart from providing this general information about our great Motherland and the life of her citizens, our society and its publications pursue the noble task of fostering in our compatriots abroad the feeling of love for their Motherland—the land of their fathers. It is a noble and "sacred duty to love the country which has brought us up and has nourished us as our dear mother" (M. A. Sholokhov). I recall the words of a Russian educator

and democrat: "There are many states and lands in the world besides our country, but a man has only one mother, and only one Motherland" (K. D. Ushinsky). It is this love for our country, its people, its past and present that we must implant in the hearts of our compatriots who, for various reasons, happen to live far away from their native land.

We know that many of our compatriots, who are living far away from their Motherland, cherish in their hearts a holy love for their country; this is evident from numerous letters which are printed in our publications. This love for their country gives them strength and supports them in their life in foreign lands. Unfortunately some of our compatriots abroad stifle in themselves their love for their country under the influence of hostile propaganda; slander us and are hostile to everything relating to our Motherland. These people forget that there cannot be any true happiness away from one's native land. As K. D. Ushinsky said: "...be the son of your country, feel the bond with your native soil, treat it like a son and repay it a hundredfold for what you have received from it."

Representing in this distinguished assembly the Russian Orthodox Church, I would like to tell you, dear friends, how our Church is taking care of our faithful living in the diaspora. In many countries our Church has exarchates, dioceses, deaneries, missions, podorya and parishes which provide spiritual guidance to people who maintain a live prayerful bond with our Church. Circulating among our compatriots abroad on a large scale are publications of the Moscow Patriarchate. It has become a good tradition for the faithful of our foreign parishes to come on pilgrimages to the shrines of our Church and to participate in our ecclesiastical celebrations and feasts. By their visits to the Trinity-St. Sergiy Lavra, our monasteries, convents, theological schools and parishes these pilgrims are enriched spiritually and strengthened by their live bond with the Mother Church. Returning to their countries of residence, they cherish as a priceless treasure the memories of

their pilgrimage and their communion with the clergy and the believers. Their sojourn in their native land, visiting the spiritual and historical shrines of our people, strengthen their love for their Motherland, their native country, the land of their forefathers.

This bond of our Church with the believers who are faithful to the Moscow Patriarchate is maintained through constant Patriarchal messages, personal encounters with our hierarchs and clergy here in our country and abroad, through correspondence and contacts which foster love for one's Motherland and people. Other Churches and religious associations of our country also maintain close links with our compatriots abroad.

A few days ago I returned from a visit to France where I met many of our compatriots who cherish filial love for their Motherland, Church and people, and these meetings have also contributed to strengthening the live bond with our compatriots.

In 1980 the Russian Orthodox Church marked, together with all our people, the 600th anniversary of the victory at Kulikovo which was the beginning of the liberation of our Motherland from the centuries-old Tatar yoke. The anniversary was celebrated on a large scale: in all churches of the Patriarchate a special message of His Holiness the Patriarch and the Holy Synod was read out, and in places directly linked with the historic event—Kholmna, Tula, Kulikovo plain and the Trinity-St. Sergiy Lavra—we solemnly and thankfully commemorated the feat of those who, six centuries ago, had laid down their lives on Kulikovo plain for the happiness, freedom and independence of our great country. We also recalled at the same time the feats of those who, in the following centuries and especially in the years of the Great Patriotic War (we marked last year the 35th anniversary of the glorious victory), had set an example of true love for their country and its people. Their feat of courage accomplished for their neighbour and Motherland is immortal. *Greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15. 13), says the Word of God.

Periodicals of our society at times carry debates on whether it is really necessary to speak, write and generally recall the last war which brought our people so much suffering, loss and grief. I think we should, because the feats of our glorious ancestors, who set examples of heroism, selfless love for their Motherland and readiness to give up the most precious thing—their life—to defend her happiness and prosperous future, are of great patriotic and educational importance and as such these feats must not be forgotten!

For the past 36 years our country has lived in conditions of peace, energetically and incessantly promoting peace, friendship and cooperation with all other nations. Recently, however, there has been a marked resurgence of international tension. There are no greater or more urgent problems now than those of preserving peace and achieving disarmament. Mankind is well aware that further increase of the arms race threatens the very existence of life on our planet. It is for this reason that broad sections of world public have come out, and must continue to come out, against arms build-up and against the development of new types of weapons. This also accounts for the widespread interest and support of the peace initiatives of our state, which clearly point the way to curbing the arms race and which call on all realistically-minded statesmen to sit down

to negotiations before it is too late.

It is not by chance that I have touched in my speech upon the problems of disarmament and peace although our forum is devoted to concrete tasks of strengthening cultural links with our compatriots living abroad. I am convinced that these problems are closely interrelated. The task of curbing the arms race and strengthening world peace can only be tackled by the concerted efforts of all men of good will, and therefore, remembering the feats of our glorious ancestors, the suffering and the loss sustained by our near and dear ones, the millions of sons and daughters of our Motherland in World War II, we must work together to prevent the repetition of the terrible tragedy experienced by mankind, so that we will not be eyewitnesses of another war, a nuclear war!

Permit me to take this opportunity to express my wholehearted approval of the main report and the plans for the future activities of our society whose very name attests to its noble tasks and aims. I would like to assure you all, dear friends, that the Russian Orthodox Church, and other Churches and religious associations of the Soviet Union, will unswervingly educate their flock within the confines of our Motherland and abroad, in the spirit of profound love for their country and their people. We see in this our Christian, patriotic, and civic duty.

Session of the CPC Theological Commission

A session of the CPC Theological Commission on the theme "God's Promise and the Responsibility of Theology in the Face of Today's Danger to Peace" met in Zweifall, FRG, from June 1 to 5, 1981.

The session was attended by 21 members of the Theological Commission from 18 countries of the world. It was attended by the CPC President, Bishop Dr. Karoly Toth and the CPC General Secretary, the Rev. Dr. Lubomir Miřejovsky, as well as Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary, a member of the commission.

The Theological Commission session opened in the evening of June 1 with prayers in Hromádka-House (named after Prof. Josef Hromádka).

After the prayers, the CPC General Secretary, Dr. Lubomir Miřejovsky greeted the participants and outlined some of the concrete tasks facing the commission. He spoke of the place and tasks of theological work in the context of peacemaking efforts of Christians and stressed the need and importance of clarifying the main concepts of how to strengthen peace and justice in our days from the theological standpoint.

At the plenary session on June 2, Prof. Dr. Schellong (FRG) read a paper on the main theme. He said that theologians must orient themselves not on men who wield power in this world, but on suffering humanity and God's Promise. Prof. Schellong stressed that Christians must abstain from participating in the militarization of society and must not succumb to the "logic of continued armament".

Archpriest Aleksandr Kravchenko delivered a report on the theme: "The Organic Unity Between the Transforming Power of God and the Transforming Activities of Man in the Modern World". He pointed out that the redeeming act of Christ reconciles man with God and that the Church is the most valuable fruit of Divine action in the act of transformation. The Sacrament of the Eucharist unites all men in a bond of love, each man becoming a living cell in the Body of the Church of Christ. By transforming the children of the Church, the Holy Eucharist indirectly renews by grace the world beyond the bounds of the Church, since the renewed members of the Body of the Church merge with the common human family.

The bond of love between Nature and man is unbreakable and the knowledge of the laws of Nature is the indispensable condition of the proper relationship between man and Nature. Christians must side with the transforming social and ethical progress, justice, freedom and peace; the social activity of a Christian is his indispensable companion on the path to personal salvation and the necessary condition of his membership in the Church. Christians must maintain solidarity with those social forces which are working for peace, must actively join efforts to improve and preserve life on earth and thereby promote general well-being.

Another paper heard on the same day was by Prof. Jean Pierre Bastian (Mexico). He reviewed the theme: "Theological Tendencies in the Social Context of Latin America" demonstrating that there was a close link between theological thought and the liberation struggle of the peoples of Latin America.

Addressing the evening session on June 2, Bishop Dr. Karoly Toth said: "I would like to underline the symbolic nature of our meeting at the Hromádka-House and express some thoughts.

"I believe that constant theological researches by the commission should beware of two dangers: (1) theological research should beware of political opportunism (2) theorizing should not take an abstract stand. Christians often speak of peace and love but fail to draw conclusions for themselves. Hromádka stressed the function of theology, and we must check ourselves against the Gospel. The task of the Theological Commission includes Bible studies and analyzation of political developments. We must maintain contact with Christian self-awareness and study the Bible. Our topical task is to provide a link between theology and present-day reality.

"Motivation, mobilization and cooperation—these are our fundamental principles, just as cooperation with all religions and not only Christian. We must hold a dialogue and find criteria for this cooperation. We shall tackle our problems in the light of the Gospel and of theological traditions."

At the plenary session on June 3, the participants considered methods of theological work within the CPC and the importance of theological thought in the struggle for peace. It was pointed out that in the theologians' peace-making priority should be given to efforts to prevent a nuclear war. A planned publication of a catechism of peace was proposed as a concrete working task.

Further work was conducted in two working groups: "Theology and Politics" and "The Church and Peace".

The first working group stated that in the present conditions of world politics there was no alternative for Christians except peace, which was an essential element of faith. One of the major tasks of theology, it said, consisted in promoting peace in every way, in orienting people on the road to peace. The participants discussed some concepts of the doctrine of Original Sin and certain questions pertaining to the understanding of apocalyptic problems.

The second working group defined God's Promise as the possibility of life. The actions of the Church must correspond to this because of her responsibility for life and peace. Theology which supports war and destruction is contrary to the Gospel. A Church can only be a Church of God's Promise if she defends peace and is a Church of peace herself. The participants proposed as a working draft educational programmes for peace and conducting the preaching of the Gospel as sermons of peace.

On June 4, the working groups continued their sessions. After a discussion at the plenary session, the working groups submitted their communiques, and a general communique of the Theological Commission session was submitted at the afternoon session.

The theme proposed for the next session of the commission was "World as God's Creation and Our Responsibility for a Peaceful Future", with sub-themes: "Forgiveness and Sonship", "History and the Future of the World", "A New Mankind and a New Orientation".

It was proposed to hold the next session of the Theological Commission in Sydney, Australia, in early 1983.

The session participants elected the leadership of the commission. Prof. Dr. Gabriš (CSSR) was elected its chairman and Archpriest A. Kravchenko and Prof. Dr. B. Rigdon (USA) vice-chairmen. Prof. Dr. R. Chandran (India) was elected secretary of the commission.

Archpriest ALEKSANDR KRAVCHENKO

FOR THE CAUSE OF PEACE

Our peace-loving country has always been striving for peace and continues to do so now. Through its government it puts forward numerous proposals which are designed to assert universal peace.

The Russian Orthodox Church takes an active part in the peace movement not only in word, but in deed. She incessantly preaches the magnificent ideas of peace and helps to affirm it by voluntarily contributing to the Peace Fund. All of us believers are convinced that the forces of peace, the forces of goodness are much stronger than the dark forces of evil—towards war and the total annihilation of human life.

As a solicitous mother, the Church is constantly educating her children in the spirit of peace, accord and love. She calls on Christians all over the world to take an active part in establishing peace on earth, joining their efforts with the aspirations of all men who are participating in the noble movement for world peace. Through her pastors she persistently urges God's people to be the preachers and heralds

of God's righteousness, the triumph of peace and love on earth. Our churches and individual believers contribute appreciably to the Peace Fund.

This year the staff of the Kaluga Diocesan Administration sent to the Peace Fund one thousand rubles of their personal earnings prior to Victory Day. This noble example was followed by the St. George Cathedral Church and the St. Nicholas Church in Kaluga, the church in the village of Nizhnie Pyski, the church in the town of Meshchevsk and other churches of the diocese, which together with their clergy contributed their mite to this good cause.

I am confident that all the churches of our Kaluga Diocese, together with the members of the clergy and of the church councils, will join this noble campaign so that there be no more wars in the world, that all nations may live in friendship under a peaceful and grace-filled sky.

May peace, joy and human happiness triumph on earth!

Archbishop NIKON
of Kaluga and Borovsk

Bishop Agafangel Awarded the Medal of Honour of the Soviet Peace Fund

On May 26, 1981, in the Vinnitsa Diocesan Administration a meeting of the diocesan clergy was held, at which Marianna Vladimirovna Drapak, Chairman of the Vinnitsa Regional Commission of Assistance to the Soviet Peace Fund, Vice-Chairman of the Regional Executive Committee, presented Bishop Agafangel of Vinnitsa and Bratslav with the Medal of Honour and a citation from the Board of the Soviet Peace Fund. Present at the ceremony were V. I. Konversky, the representative of the Council for Religious Affairs of the USSR Council of Ministers in the Vinnitsa Region, and N. I. Samodurov, Executive Secretary of the Vinnitsa Regional Commission of Assistance to the Soviet Peace Fund.

Presenting the award, T. V. Drapak said: "Recently the whole of progressive mankind has marked the 36th anniversary of the victory of the Soviet people in the Great Patriotic War. This war brought great disaster to the people; millions of mothers, widows and orphans are still grieving. That is why the Soviet people are doing their utmost to preserve peace on earth, to strengthen the economic might of our Motherland. Thanks to the tireless efforts of our government and L. I. Brezhnev personally we are able to meet each other under a peaceful and clear sky.

"The inhabitants of the Vinnitsa Region, just as all the Soviet people, are enthusiastically approving and unanimously supporting the peaceful foreign and internal policy of our government, its new peace initiatives. They are doing their best to strengthen the might of our Motherland and peace on earth, so that the horrors of war will never occur again.

"The representatives of all sections of the Soviet society take part in replenishing the Peace Fund: workers, farmers, scientists, artists, veterans, young people and churchmen. To struggle for peace has always been a tradition of the Russian Orthodox Church. Her efforts have been highly appreciated by the Soviet Government, the Soviet public, the Soviet Peace Com-

mittee, and the Soviet Peace Fund. Speaking of the participation of the Russian Orthodox Church in peace-making, I should like to stress that concerted action and cooperation of all the public forces, including the Church, in the struggle for peace acquire today a special importance, because just at present the international situation has deteriorated as never before through the fault of Western circles.

"It gives me pleasure to note today that in the noble cause of peace, in replenishing the Soviet Peace Fund in our region, the Administrator of the Vinnitsa Diocese, Bishop Agafangel and all the clergy take an active part. Permit me, on behalf of the Regional Commission of Assistance to the Soviet Peace Fund and myself personally as the Chairman of the Commission, to express our heartfelt gratitude to you for your active participation in replenishing the Soviet Peace Fund with donations.

"For active participation in the work of the Soviet Peace Fund to strengthen universal peace, freedom and security of peoples, the Board of the Soviet Peace Fund has conferred upon you, esteemed Bishop Agafangel, the Medal of Honour of the Soviet Peace Fund and a citation.

"Permit me, on behalf of the Board of the Soviet Peace Fund, to present to you the Medal of Honour and the citation."

In conclusion, T. V. Drapak read out the text of the citation of the Board of the Soviet Peace Fund, thanked Bishop Agafangel and all the diocesan clergy present for their active participation in replenishing the Soviet Peace Fund with their donations, and wished them further success in the struggle for peace.

V. I. Konversky, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Vinnitsa Region, congratulated Bishop Agafangel. He wished Bishop Agafangel and all the diocesan clergy present success in their struggle for peace and friendship among nations.

In response Bishop Agafangel said: "Supporting, together with all the Soviet people, the peaceful foreign policy of our state, the Russian Orthodox Church, with deep pride in our Soviet Motherland, strives for stable and lasting peace.

"Preaching universal love and friendship amongst peoples is a millennial tradition of our Church.

"In the days of the Great Patriotic War our Church shared the ordeal of her people. In the postwar years, when signs of the 'cold war' appeared, the Russian Orthodox Church was the first among other Christian Churches to raise her voice in the cause of peace and has been participating actively in the peace movement for more than thirty years. In recent years our Church has extended her contacts and inter-Church links and has contributed greatly to the holy cause of peace on earth.

"The Primate of our Church, His Holiness Patriarch Pimen of Moscow and All Russia, the episcopate, the clergy and laity of our Church are testifying their will for peace by every means at their disposal.

"The clergy and the believers of the Vinnitsa Diocese, as well as all the faithful children of our Church, together with all our people, are taking to heart everything that is taking place in our country as well as beyond borders, considering the establishment of peace as the behest of their conscience and duty.

"By exemplary observance of the laws, selfless labour for the good of our beloved Motherland, the clergy and the believers of the Vinnitsa Diocese will continue to work further to strengthen the glorious traditions of our people, contributing their mite to the holy cause of struggling for a stable and just peace on earth, and replenishing the Soviet Peace Fund with donations."

Then V. I. Konversky read the preface: "The USSR Constitution on the Freedom of Conscience in Conditions of Developed Socialism". In conclusion, a representative of the Vinnitsa branch of "Znanie" Society gave a lecture on the international situation.

Archpriest VASILIIY RISHKO
Secretary of the Vinnitsa
Diocesan Administration

THE SOVIET PEACE FUND AWARDS

On May 22, 1981, in Minsk, at the residence of Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations of the Moscow Patriarchate, there was a meeting between the staff members of the diocesan administration and the representatives of the Republican Commission of Assistance to the Soviet Peace Fund.

Participating in the meeting was A. M. Zalessky, the representative of the Council for Religious Affairs of the USSR Council of Ministers in the Byelorussian SSR, who introduced to the assembly Zair Isaakovich Azgur, Member of the USSR Academy of Arts, People's Artist of the USSR, Hero of Socialist Labour, Chairman of the Republican Commission of Assistance to the Soviet Peace Fund.

Opening the meeting, Z. I. Azgur said that for us, citizens of our great

Motherland, the peacemaking aspirations and ideas of our state and all the Soviet people are very dear. Stressing the importance of this, he pointed out that the Soviet Government rates highly the peacemaking efforts of religious associations, their spiritual and material concern for peace. As a token of recognition of the peacemaking contribution, the Chairman of the Byelorussian Republican Commission of Assistance to the Soviet Peace Fund conferred the Medal of Honour of the Soviet Peace Fund upon Metropolitan Filaret of Minsk and Byelorussia for his services in the cause of peace, his patriotic activity and great personal contribution to the cause of strengthening peace among nations.

Then Z. I. Azgur presented the Medal of Honour of the Soviet Peace Fund to Archpriest Viktor Bekarevich, Rector of the Church of St. Aleksandr Nevsky in Minsk, and a certificate of merit



Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe with members of the Soviet Peace Fund and diocesan clerics

chpriest Mikhail Bulgakov, dean of the Minsk cathedral church, secretary of the diocesan administration, for their active participation in the work of the Soviet Peace Fund aimed at strengthening universal peace, the freedom and security of nations.

Academician Z. I. Azgur wished all the recipients further success in their peacemaking activities.

His Eminence Metropolitan Filaret spoke on behalf of all the recipients and others present, thanking the Board of the Soviet Peace Fund and the Byelorussian Republican Commission of assistance to the Soviet Peace Fund, for their attention to the members of the Russian Orthodox Church, who help the Soviet Peace Fund in as far as they can. "Our assistance," the Metropolitan said, "consists in appealing to the faithful, who are very kind and generous; they contribute with love their mite to the church for improvement and for good deeds; they know that the parishes and the diocesan administration send donations to the Soviet Peace Fund. Therefore we accept this award not as our personal merit, but as a token of recognition

of the contribution of all our Orthodox people who have always been, throughout the history of our state, in the vanguard of the patriots, defending their Motherland. And today, after 36 years since the end of the war, we thank our Lord God for the blessed gift of peace. However, we remember too that peace will never be actual and lasting without the efforts of the people themselves. Therefore we rate highly the measures taken by our state to strengthen international détente, its indefatigable activity to establish lasting peace on our planet, and consider it our sacred duty to contribute to this noble cause."

In conclusion, Metropolitan Filaret thanked Academician Z. I. Azgur warmly for his kind words, saying that an award always gives man pleasure but that believers work in the field of peacemaking not for award but because their heart dictates them to do so as do all Soviet people, and the believers always want to be together with them, in the vanguard of peace defenders.

After the meeting, Metropolitan Filaret gave a reception.

SERGEI TROFIMOV

Report by Metropolitan YUVENALIY of Krutitsy and Kolomna at the Ecumenical-Orthodox Consultation

Sofia, May 23-31, 1981

Beloved in the Lord, brothers and sisters, participants in the Ecumenical-Orthodox consultation in Sofia,

CHRIST IS RISEN!

Permit me first of all to read out the message of greeting from His Holiness Patriarch Pimen of Moscow and All Russia addressed to all of us representatives of the Local Orthodox Churches—members of the World Council of Churches—and to the esteemed senior members of the WCC who have gathered in the capital of the People's Republic of Bulgaria at the invitation of the Bulgarian Orthodox Church. [His Holiness Patriarch Pimen's message is given in **JMP**, No. 8, 1981].

I would like to express profound gratitude to His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Orthodox Church for organizing this consultation in Sofia, which we regard as a truly fraternal service in the interests of Orthodoxy and the World Council of Churches.

I would like to thank also Dr. Todor Sabev, a distinguished leader of the Bulgarian Orthodox Church and Deputy General Secretary of the WCC, who has spent much time on the preparation of this consultation and who has demonstrated great initiative and creative energy in doing so.

We are well satisfied with the organization of the consultation, which is a truly pan-Orthodox meeting with leading officials of the World Council of Churches. The usefulness of such meetings was stressed in the message from His Holiness Patriarch Pimen and the Holy Synod of our Church dated December 26, 1978, addressed to Archbishop Dr. Edward Scott, the Cen-

tral Committee Chairman, and to Dr. Philip Potter, the General Secretary on the occasion of the 30th anniversary of the World Council of Churches.

We wish the present consultation every success and we hope that it will exert an effective influence on the matter of increasing the participation of the Local Orthodox Churches in the work of the World Council of Churches.

Orthodox Understanding of Ecumenism and Orthodox Participation in the World Council of Churches

(1) The Orthodox Church, which is a family of Local Orthodox Churches, confesses her historical being as an uninterrupted and organic process of life in the One, Holy, Catholic and Apostolic Church of the epoch of the Seven Ecumenical Councils, the epoch of the One Undivided Church, whose doctrine and principles of canonical order are immutable.

(2) The Local Orthodox Churches fulfil their salvific service in conditions where there exist multiple races, cultures and civilizations, surrounded by various religions and in diverse political, social, national and historical situations.

(3) All the Local Orthodox Churches in their daily existence invariably come into contact, though in different degrees, with the life of numerous non-Orthodox Churches and Christian associations.

(4) The Orthodox are keenly aware of the sinfulness of the doctrinal and liturgical division in Christendom, and of their duty and that of other Christians to seek ways and means to restore unity in the bosom of the One

ly, Catholic and Apostolic Church, remembering the Chief Priest's Prayer Christ the Saviour on the unity of who believe in Him (Jn. 17. 21).

(5) We are convinced that the achievement of unity of all Christians in understanding and confession of fundamentals of the Apostolic faith, and especially of pan-Christian unity, in the understanding and confession of those Sacraments which are of great importance for the unity of the Church, as Holy Baptism, Holy Eucharist and the Priesthood, can, through the assistance of the Holy Spirit, help divided Christendom to restore its unity in the One, Holy, Catholic and Apostolic Church. It is true, however, that in order to achieve this we shall all have to traverse a long and difficult path requiring great effort, good will and true Christian love, so that genuine understanding and acceptance of the Divinely revealed truths of Faith and Apostolic Tradition may triumph where they were confessed and witnessed in the doctrine, Sacraments, grace-filled life and basic canonical order of the Undivided Church.

(6) The ecumenical movement today is serving this holy goal of unity. The Local Orthodox Churches see in ecumenism a sign of the times and regard their growing participation in it as one of their primary tasks. The aforementioned message of our Church speaks of the genuine value of the World Council of Churches, a value we see in the fact that, as a **Council of Churches**, it will be instrumental in the achievement of unity in faith and in carrying out their common ministry, to satisfy the needs of the human race, a necessary process.

(7) The Local Orthodox Churches and members of the World Council of Churches, this permits them to witness the truth of Orthodoxy in fraternal communion with all other Churches, to create conditions and hold multilateral theological dialogues in order to promote a constant, step by step advancement along the difficult and long path which, through God's mercy, must lead divided Christendom to its longed-for unity.

(8) At the same time the Local Orthodox Churches attach great impor-

tance to other forms of ecumenism and, striving to achieve the same goals, are developing a theological dialogue on a bilateral inter-Church basis, as well as a pan-Orthodox dialogue with confessional families.

(9) The Local Orthodox Churches share the aspiration of the present-day ecumenical movement to promote to the maximum the good of human community, the most important manifestations of which are peace among nations and a life of dignity for every man. By exerting themselves to accomplish this most important task, the participants in the ecumenical movement are fulfilling the behest of Christ the Saviour on peacemaking (Mt. 5.9) and God's Commandment to love one's neighbour (Lev. 19.18; Mt. 22.39). In working for this cause they are striving to pool their efforts with those of people of other religions and of non-religious brothers and sisters.

(10) Together with all the participants in the ecumenical movement, the Orthodox believe that working for the good of mankind effectively promotes the progress of divided Christendom towards the longed-for doctrinal unity.

Orthodox Experience and Problems in the World Council of Churches

(1) During the time of her membership the Russian Orthodox Church has gained certain experience of participating in the activities of the World Council of Churches and has determined her understanding of its programme and method of work.

(2) We believe that in its efforts to restore pan-Christian unity in faith the World Council of Churches is on the right road.

I return again to the message of our Church: "First of all," says the message, "we would like to single out the efforts of the World Council of Churches directed towards bringing nearer the longed-for unity in faith of all the followers of Jesus Christ our Lord and Saviour. We think with gratitude of the unabating energy of its workers, striving to achieve accord in the position of differing confessions on the fundamental doctrines of faith and of Church order" [JMP, No. 2, 1979, p. 3].

(3) The aforementioned prompts us

to stress that the activities of the "Faith and Order Commission" are of a fundamental and in many respects of decisive importance for the essence and the basic aim of the World Council of Churches. On the successful implementation by this commission of its programme depends the very purpose of the World Council of Churches and the future of the whole ecumenical movement.

(4) In the joint efforts of the member-Churches in the cause of Christian witness and service, the World Council of Churches has also achieved, in our view, considerable success, especially since the World Conference "Church and Society" in 1966, which gave the World Council a strong momentum in understanding correctly and appreciating the needs, problems and aspirations of peoples of the developing countries. This has been promoted to a large extent by a growing participation in its programmes of member-Churches from the socialist countries, by the increasingly serious attention being paid by the World Council to the life and problems of the countries of this region. Here is what the aforesaid message says on this score: "The WCC member-Churches carry out their spiritual mission each in her own historical context, under her concrete social and political conditions. And it is quite natural that the World Council of Churches should now be expending such efforts to assist the resolution of problems of social justice, to strengthen peace and boost the development of fruitful cooperation between peoples, for all this is an inalienable part of the Christian mission" [JMP, No. 2, 1979, p. 3].

(5) Major achievements scored by the Commission of the Churches on International Affairs in the implementation of its programme centred on the questions of struggling against militarism and the arms race, for disarmament, for the translation into life of human rights and elimination of the hotbeds of international crises, on cooperation with other non-governmental organizations at various forums and in the regular contacts maintained with the UN, deserve our approval and support.

(6) No less substantial are the re-

sults being achieved by many other WCC commissions and working groups, such as "Church and Society", "Programme to Combat Racism", "Commission on the Churches' Participation in Development", and others. The World Council of Churches has achieved truly fruitful results in the process of implementing a number of programmes relating to the World Council as a whole (for instance, "Just Participatory and Sustainable Society").

(7) I would like to note the following important consequences of our participation in the WCC life and activities for the Local Orthodox Churches and for the World Council of Churches itself: mutual spiritual enrichment and the deepening of our witness and service. Our Western brothers and sisters can draw on the riches of our patristic heritage, liturgical piety, Eastern spirituality and asceticism, religio-philosophical thought; and can get acquainted with the ways of our service for the good of human society. And we, the Orthodox, in our turn, can draw on the beneficent spiritual experience of the non-Orthodox Christian traditions, on the wisdom gained from Bible studies over the centuries, on the profound methods of scholarly analysis and extensive scholarship in theology, on the rich theological and social contributions of Western monasticism, on the effective organization of Christian witness and social service of the Western Christians.

(8) I deem it necessary to note with deep satisfaction the influence of Orthodox theology and spirituality, and our understanding of ethical and social problems, which has been clearly revealed in the World Council of Churches. Unfortunately, this influence, in our view, does not correspond to the actual importance and potentialities of Orthodox witness in the ecumenical movement.

(9) At the same time it would be wrong not to mention the fact that our membership in the World Council of Churches has offered us, the Orthodox, additional opportunities for deepening joint witness and service, for deeper understanding between the two related families: the Local Orthodox Churches

and the Ancient Oriental (non-Chalcedonian) Churches, for developing our relations with the Churches of the East and West, the North and South, and studying modern trends in theological thought.

(10) On the other hand our Church, I believe this equally applies to other Local Orthodox Churches, encounters certain difficulties in her activity within the framework of the World Council of Churches. Without claiming to be exhaustive on this score, I note the following:

a) some members of the ecumenical movement mix up the ultimate purpose of Christian preaching and life, which is salvation, with freedom from unjust social and political structures, which is a struggle within the World Council of Churches the related interconnection between the three main directions of its activities: unity, witness and service;

b) an unjustified application by some non-Orthodox circles of the principles of equality of men and women in the family and society to ontological questions (Mystery of God's Essence), leading to a tendency to make corresponding alterations in biblical texts, as well as in ecclesiology (the ordination of women);

c) the imperfect system of decision-making adopted in the World Council of Churches under which all decisions, including agreements on matters of faith and order are adopted by simple arithmetical majority;

d) the writing of WCC documents relating to matters of faith and order (and also others) in a language which is alien to Orthodox piety, theology and style, which makes them understandable to the clergy and laity of non-Orthodox Churches and more difficult, if not impossible, for the Local Orthodox Churches to accept the agreements reached within the World Council of Churches;

e) an insufficient membership of the Orthodox in general in the World Council of Churches, as was pointed out in the message of the Holy Synod of the Russian Church, which does not correspond to the perpetual value of Orthodox doctrine, spiritual heritage and traditions, and to the wealth of its current sacramental life.

(11) Joint progress to unity has been seriously obstructed in recent times by some Churches raising questions relating to the essence of Church life, which basically contradict the appropriate traditional stand of other Churches, and especially when these questions are suddenly put on the agenda of the World Council of Churches and all the member-Churches face the fact that unilateral decisions have been forced upon them. One example of this is the raising in the WCC of the problem of ordinating women, which contradicts Orthodox theology, the ancient Apostolic traditions and the canonical principles of Church order.

(12) There is another very important circumstance. The Russian Orthodox Church, like many other Local Orthodox Churches and a number of non-Orthodox WCC member-Churches, is located in the socialist countries. Many member-Churches are located in the developing countries which belong to different social and economic systems. But in the process of current activities in the World Council of Churches we, unfortunately, encounter a lack of understanding of our life, of our view on current international developments.

(13) Both the positive results of participation of the Local Orthodox Churches in the World Council of Churches' activities and the difficulties we encounter in the course of this process, put a serious demand on us all to seek ways and means for increasing and improving our contribution to the daily life of the World Council of Churches.

(14) The above conclusions drawn from certain aspects of experience of our membership in the World Council of Churches prompt us in all sincerity to introduce at this time some proposals on changes in the structure and life of the World Council, which, in our opinion, can lead to its improvement.

We offer for brotherly consideration by the participants in our esteemed meeting several proposals, which will be stated below, and we are hopeful that their acceptance will help to establish a truly equal and fruitful dialogue within the World Council of Churches, which, with the mercy and help of God, should effectively promote our progress to the sought-for confessional unity of the whole of Christendom.

(To be continued)

Message from His Holiness Patriarch PIMEN of Moscow and All Russia

to Archbishop Dr. JANIS MATULIS
of the Evangelical Lutheran Church of Latvia

Beloved brother in the Lord,
On this your 70th birthday and the 38th anniversary of your ordination, it gives me great joy to congratulate you warmly on behalf of the Holy Synod, myself personally, and the Plenitude of the Russian Orthodox Church. Today, when the Evangelical Lutheran Church of Latvia is marking your glorious jubilee, we offer our prayers to our Chief Shepherd Christ to grant you good health and the grace-filled aid of God for many years to come so that you might successfully implement the lofty and important work of the Primate of the Evangelical Lutheran Church of Latvia.

It gives me profound satisfaction to witness today to the great contribution being made by the Evangelical Lutheran Church of Latvia to the achievement of doctrinal unity of divided Christendom today and to the consolidation of blessed peace among all nations. And it is in this regard that I particularly emphasize the importance which we accord to the truly fraternal nature of the relations between our two Churches, which have been traditionally preserved and continue to develop with your, dear brother, direct, efficacious

participation. This is all the more essential, since they manifest the lofty patriotism which unites the children of our Churches with all the citizens of our great country in our common endeavour for the benefit of our earthly homeland.

In our Christian witness and service to the fulfilment of God's commandment to love our neighbour, which we understand to mean all men made in the image and likeness of our Creator, your personal daily participation has won you—and we are well aware of this—worthy recognition among Christians in many countries.

Today, too, when the Evangelical Lutheran Church of Latvia joyfully celebrates your jubilee, accept, beloved brother in the Lord, my heartfelt, prayerful best wishes.

We pray the Lord of All Bounties, Jesus Christ, to pour His mercies upon you, esteemed brother Archbishop, and upon the children of the Church you head.

May the grace, mercy, peace and love of our Lord Jesus Christ abide with all of us [cf. 2 Jn. 3].

+ PIMEN, Patriarch of Moscow
and All Russia

May 21, 1981

Celebration of the 70th Birthday of Archbishop Dr. JANIS MATULIS

On May 24, 1981, the Evangelical Lutheran Church of Latvia celebrated the 70th birthday and the 38th anniversary of the ordination of Archbishop Dr. Janis Matulis, Primate of the Evangelical Lutheran Church of Latvia.

Attending the festivities on behalf of the Russian Orthodox Church were Metropolitan Leonid of Riga and Lat-

via, and Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations.

The celebration of the jubilee began with a service in the Riga cathedral led by Archbishop Dr. Janis Matulis. The congregation at the service included ecclesiastical delegations from t



oviet Union and abroad which had arrived for the festivities.

Archbishop Dr. Janis Matulis was congratulated at the conclusion of the service. Archbishop Platon read out the message from His Holiness Patriarch Pimen of Moscow and All Russia (see above), and warmly congratulated Archbishop Dr. Janis Matulis on these noteworthy dates in his life.

For his great merits in developing relations between the Evangelical Lutheran Church of Latvia and the Russian Orthodox Church, in recognition of his many years of fruitful labour in the sphere of ecumenism and peace-making, and on the occasion of his 70th birthday, His Holiness Patriarch Pimen of Moscow and All Russia conferred on Archbishop Dr. Janis Matulis the Order of St. Vladimir, 2nd Class. Metropolitan Leonid read the patriarchal citation and presented Dr. Janis Matulis with the award.

Archbishop Dr. Janis Matulis was then congratulated by representatives of Church delegations which had come for the celebrations. In his response, he warmly thanked all the speakers for their heartfelt congratulations.

That evening Archbishop Dr. Janis

Matulis gave a reception on the occasion of his jubilee. It was attended by the guests who had arrived for the festivities.

* * *

Archbishop Dr. Janis Matulis was born on February 21, 1911, in Kaluga. In 1930, he graduated from the pedagogical institute in Riga, after which he taught in village schools and in Riga. From 1932 to 1936, he studied mathematics and natural sciences at the Latvian University; in 1936 he entered the theological faculty, which he completed in 1943. He was ordained pastor that year. His last post since 1947 was a parish in the town of Talsi. He was elected a member of the consistory at the 11th General Synod.

Following the death of Archbishop Peter Kleperis he took charge of the external relations of the consistory as a member of its presidium.

On February 22, 1969, the extraordinary session of the General Synod of the Evangelical Lutheran Church of Latvia elected Dr. Janis Matulis, Licentiate of Theology, a member of the presidium of the consistory, and chief pastor, to the post of archbishop.

Archbishop Dr. Janis Matulis lectures on the history of religion at theological courses for the training of pastors, and is engaged in scholarly work. Specifically, he translated the Gospel according to St. Matthew and the Epistles of St. Peter into Latvian; it is part of the "New Testament" in the Latvian translation, which was published in 1961 in Riga.

Archbishop Dr. Janis Matulis is known to Christendom as an eminent ecumenist and peacemaker.

On April 25 he received the degree of Doctor of Theology *honoris causa* from the Budapest Theological Academy. During the solemn promotion, Archbishop Janis Matulis delivered a doctoral lecture on the theme: "A Study of the Old Lettish Religion".

On June 25, 1980, the day of the 450th anniversary of the Augsburg Confession, Archbishop Janis Matulis received the degree of Doctor of Theology *honoris causa* from the Theological Faculty of the Erlangen University (FRG). The new Doctor of Theology *honoris causa* Archbishop Janis

Matulis, delivered a lecture on the theme: "Martin Luther's Letters to the City of Riga" and presented the Theological Faculty with copies of the letters which are preserved in the Riga State Library.

Archbishop Dr. Janis Matulis is a member of the Central Committee of the World Council of Churches.

On the occasion of his 70th birthday, Archbishop Dr. Janis Matulis was congratulated by the heads of various Christian Churches, prominent ecumenical leaders.

V. A. Kuroedov, Chairman of the

Council for Religious Affairs of the USSR Council of Ministers, sent his congratulations to the archbishop.

E. E. Kokar, the representative of the Council for Religious Affairs of the USSR Council of Ministers in the Latvian SSR, presented Archbishop Dr. Janis Matulis with a certificate of merit of the Latvian SSR Council of Ministers.

The Soviet Peace Committee awarded the archbishop the medal of honour "To a Peace Champion" for his energetic activities in strengthening peace among nations.

A Christian Television Week in the Netherlands

From May 17 to 23, 1981, the 7th International Christian Television Week took place in Amsterdam, the Netherlands. The international television weeks are held regularly, once in two years, on the initiative of two big religious organizations: the International Catholic Association on Radio and Television (UNDA) and the World Association of Christian Communications (WACC).

The present television week was arranged by three organizations of the Netherlands: the Catholic Broadcasting (KRO), the Netherlands Protestant Broadcasting Company (NCRV) and the Dutch TV Company (IKON).

The Russian Orthodox Church, constantly extending and developing ecumenical ties, supporting different forms of ecumenical contacts, and promoting the strengthening of Christian Unity, has sent her representatives for the second time for participation in the undertaking. At the previous television week in Stockholm, the film about the anniversary celebrations of our Church "The 60th Anniversary of the Restoration of the Patriarchate" was shown. It was highly praised by the participants in the television week and was shown twice on the Swedish TV.

This year, as well as two years ago, participating in the television week were: Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, Editor-in-Chief of *The Journal of the Moscow Patriarchate*; and staff members; I. D. Ulyanova (the author of the films shown at the television week) and T. A. Volgina—Chief of the English Section.

Teleprogrammes from 14 European countries, the USA and Canada were presented in Amsterdam. Of the 85 telefilms and teleprogrammes,

sent to Amsterdam, 54 programmes took part in the competition.

The preparatory committee and the permanent headquarters of the television week carried out a tremendous work to organize the viewing. The municipality of Amsterdam lent one of its best buildings—The Royal Institute of Tropical Medicine for the television week.

On Tuesday, May 19, all the participants in the television week were received in the ancient town hall by the burgomeister and the elders of Amsterdam.

On Friday, May 22, three films were shown *hors concours* by the Publishing Department of the Moscow Patriarchate: "Cardinal Lekai—Guest of the Russian Orthodox Church", "The Pukhtitsa Dormition Convent" and "The Moscow Community of the Evangelical Christians-Baptists". These films, showing different aspects of religious life and activity in the Soviet Union, aroused great interest and were well received by the participants in the TV week.

On May 22, in the Old Church—one of the oldest monuments of Amsterdam—an ecumenical divine service was held. All the participants in the television week attended.

During his stay in Amsterdam, on Saturday, May 16, Archbishop Pitirim of Volokolamsk officiated at All-Night Vigil, and on the next day he celebrated Divine Liturgy in the parish of the Netherlands Diocese of the West-European Exarchate of the Russian Orthodox Church—the Church of St. Nicholas, assisted by its rector Father Aleksiy Voogd. The divine service was conducted in Church Slavonic and Dutch. After the Liturgy there was a meeting with the parishioners. On May 21, the eve of the Feast of St. Nicholas, Archbishop Pitirim of Volokolamsk officiated at All-Night Vigil in the same church.

The World Council of Churches Marks the 1600th Anniversary of the Second Ecumenical Council

On Monday, June 15, 1981, in the chapel of the World Council of Churches a special solemn service was held to mark the 1600th anniversary of the Second Ecumenical Council and the Niceno-Constantinopolitan Creed. "I believe in the Holy Spirit, the Lord, the giver of life..." was the focal point of the service. The service was prepared by the WCC "Faith and Order" Commission; it consisted of the singing of ritual hymns, church canticles (including the Orthodox prayer "O Heavenly King!"); readings from the Old and New Testaments; and organ music which created a melodious background for prayerful meditation. Among the guests were representatives of Protestant, Roman Catholic, Armenian, and Orthodox communities in Geneva.

Dr. William H. Lazareth, Director of the "Faith and Order" Commission, delivered the opening address of welcome. Frere Max Thurian, sub-prior of the Protestant monastic community of Le Val de Dieu (France) (who is also the Counselor of the "Faith and Order" Commission), read an introduction to the theme "The Second Ecumenical Council — Constantinople I"; the Great Protopresbyter Georgios Tsetsis, Deputy Director of the Commission on Interchurch Aid, Refugee and World Service, read the Niceno-Constantinopolitan Creed in Greek; Dr. Philip Potter, General Secretary of the WCC, preached a sermon on the importance of the Creed for us, Christians of today; Dr. J. J. M. A. Visser 't Hooft, the WCC Honorary President, read the WCC Presidents' message on the occasion of the 1981 Pentecost (the theme of this message underlaid the divine service); Protopresbyter Prof. Vitaliy Borovoi, representative of the Moscow Patriarchate to the World Council of Churches, delivered a short sermon on the invocation of the Holy Spirit and participation in His Gifts. Dr. Hans-Georg Lund, Executive Secretary of the "Faith and Order" Commission, said the final prayer.

The speakers and preachers who took the floor during the service emphasized that the main act of the Second Ecumenical

Council was the development of the doctrinal formula on the Holy Spirit. Despite the fact that only bishops of the Eastern Church attended the council, and hardly any representatives of the Western episcopate, the Creed as it was finally formulated by the Second Ecumenical Council was accepted by the Western Churches as well. Only after four centuries did the Roman Catholic Church make an amendment to the Creed by introducing the Filioque Clause (on the procession of the Holy Spirit "and from the Son"). It was also noted that the Creed is the fundamental doctrine for practically all Christians. This gives us courage and confidence and involves us in the work of establishing unity.

For us, the believers of the Russian Orthodox Church "I believe..." is not merely the Creed (i. e. a formula; the Christian doctrine in brief). For the children of the Russian Church the Creed has a profound prayerful meaning. In this respect it is similar to an Orthodox icon, which is symbolic in many senses, but at the same time it reflects realistic theology: realistic, theological, Orthodox thought, and is part and parcel of the liturgical life of an Orthodox believer. It is very significant that the Creed is sung as a prayer by believers at every Divine Liturgy in all Russian Orthodox churches. St. Serafim of Sarov offered the laity a short rule for prayer (to be read when there is shortage of time or any other reason). To start with: The Trisagion after "Our Father", the "Hail Mary" (three times) and "I believe..."

In his speech Father Vitaliy Borovoi touched upon the significance of the Creed for the Orthodox and said that that day, June 15, 1981, was noteworthy for us, for on that day according to the Russian Orthodox Calendar the Holy Spirit was being especially glorified. Protopresbyter V. Borovoi called on all those present at the service to join in the prayers of the believers of the Russian Church offered to the Holy Spirit that the Holy Spirit might bless all their efforts.

V. OVSYANNIKOV

CCIA/WCC MEETING

The 35th meeting of the Commission of the Churches on International Affairs of the World Council of Churches took place from May 11 to 15, 1981, at the Evangelical Social Academy in Friedewald, FRG. The meeting was chaired by Ambassador Olle Dahlén (Sweden), Moderator of the CCIA. It was the last full meeting of the commission to be held before the 6th Assembly of the WCC in 1983. The participants in the meeting summarized the work of the commission in the last year, including the Programme for Disarmament, against Militarism and the Arms Race, and the Programme on Human Rights. They discussed questions pertaining to the preparations for the regular meeting of the WCC Central Committee in August 1981, in Dresden, GDR. Special attention was paid to the participation of the CCIA in the preparations and conducting of the 6th Assembly of the World Council of Churches. The meeting elaborated and adopted two public statements: on Lebanon and Central America (see below). A core-group was formed which would carry out the current work of the commission in the forthcoming period under the leadership of Ambassador Olle Dahlén.

On May 13, Bishop Dr. German Künst gave a reception on behalf of the Evangelical Church in Germany (FRG) in honour of the participants in the meeting, at which he delivered a speech of greeting. Another speech was delivered at the reception by Prof. Delbruck of Kiel, Chairman of the CCIA Working Group in the FRG, who dwelt on the problems of disarmament.

During the reception Dr. Leopoldo Nilus (Argentina), the CCIA Director, who was completing his term in the WCC staff, was toasted. Warm speeches stressing the outstanding service performed by Dr. Nilus as the director of the commission, were delivered by Ambassador Olle Dahlén, Dr. A. S. Buevsky, Vice-Moderator of the CCIA, and Dr. Ofelia Ortega (Cuba). The new director of the CCIA will be Ninan Koshi (India), who was the executive secretary of the commission.

Participating in the 35th meeting of the CCIA were Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Dr. A. S. Buevsky, Secretary of the Department of External Church Relations.

Statement on Lebanon

Adopted by the Commission of the Churches on International Affairs of the World Council of Churches, at its 35th Session convened at Friedewald, FRG, on May 11-15, 1981:

Disturbed and deeply concerned over the violent sequence of events that have again caused so much death, pain, anguish and ruin in Lebanon;

moved by deep compassion and sympathy for the people of Lebanon because of this new escalation of violence;

recognizing that Lebanon is becoming ever more a battlefield for settling regional and possibly even wider international differences thus becoming the concern of the international community;

moved by the appeal of the patriarchs, bishops, and leaders of the Christian communities in Lebanon (April 11, 1981) to the peoples of the world "to help put an end to our tragedy";

the Commission of the Churches on International Affairs:

reiterates the appeal of the World Council of Churches Executive Committee (May 1976) to the people and all parties involved in Lebanon to renounce violence and to spare human lives through a renewed commitment to finding negotiated solutions;

reaffirms its belief that the conflict continues to be essentially a political one despite the religious overtones, motivations and implications stemming from the confessional structures of Lebanese and Middle Eastern societies;

affirms that Lebanon should not be sacrificed in the process of enabling the Palestinian people to achieve their legitimate rights or in settling the Arab-Israeli conflict;

believes that recovery of Lebanese unity and territorial integrity are key to the solution of the Lebanese problem and supports all efforts to strengthen

Government of Lebanon as it attempts to reassert the effective exercise of its sovereignty over all Lebanese territory;

calls for:

- the termination of Israeli attacks and interventions against Lebanon and Palestinians in South Lebanon which Israel claims is necessary for its security and a help to Lebanon; because the security of both Israel and Lebanon depends upon Israel's recognition of Palestinian self-determination and the establishment of a just peace with the Palestinians and the Arab countries in general;

- new peace initiatives by the Arab League and the United Nations which could lead to national unity and other conditions in Lebanon making the presence of the Syrian army as the Arab coercing force unnecessary;

- an important United Nations role in the reconstruction and rehabilitation that will be necessary following the conflict;

— prayerfully supports Christians and Muslims in Lebanon as they seek to restore the harmonious community life, which has traditionally characterized their country, and work together for a united Lebanon devoted to the defence of justice, development and peace in the Middle East; and

— expresses appreciation to the member-Churches of the WCC for their responses in the past and reiterates the Executive Committee (May 1976) appeal to the Churches to provide humanitarian aid and assistance through the WCC "to bring relief to the victims of conflict, regardless of their religious, ethnic or political affiliation".

Statement on Central America

The Christian community of Latin America is shocked by the deterioration of the political, economic and social situation in El Salvador. We are alarmed at crime, persecution, disappearances of people and other violations of human rights have not been bridled; repression is continuing with impunity and are worsening. Many Christian leaders have been persecuted and assassinated. Peasants are fleeing from zones of conflict in great number...; there's an acute shortage of food and

medicine. The wounded are brought to hospitals and clinics only to be viciously executed by paramilitary groups. Abject poverty is growing alongside walled-off colonies of the wealthy.

Statement of the Latin American Council of Churches in Formation (CLAI),

Santiago de Chile,
December 13, 1980

The Commission of the Churches on International Affairs of the World Council of Churches (WCC), meeting in Friedewald, FRG, from May 11 to 15, 1981, is shocked and shares the alarm of Christians throughout Latin America and the whole world at the continuing and intensifying conflict in El Salvador. The WCC has protested against this crying injustice urgently appealing to those who are callously backing the forces of repression and helping them. The WCC is supporting the Christians and their Churches in their courageous efforts to minister to the poor, the persecuted, the homeless and the sick in body and soul. The WCC has brought the plight of the people of this and other Central American countries to the attention of the United Nations along with appeals for international action to put an end to what can now only be described as a massacre.

Central America has become a battlefield, the site of a genocidal war against the people. It is a war waged by governments with their armies and paramilitary groups which are acting with impunity against the poor. It is a war fought not only with the sophisticated instruments of modern warfare, but also by means of torture, mass extermination and institutionalized terror. It is a war whose victims are wives and children as often as husbands and fathers. And it has now become to a great extent a war against the Church and the Gospel, whose primary targets are bishops, priests and pastors, catechists and lay preachers. The Bible itself is considered a threat and is being removed from peasant communities, especially in Guatemala, by the "forces of order".

The cause of this war, which has been going on for decades, is not sub-

version, either from within or without. It is the product of the disintegration of the political, economic and social system of these countries which has ignored the interests and rights of the poor and exploited their bodies and their land to the benefit of the very few.

The privileged few have traditionally been allied with the United States, which to protect themselves and their own interests have interfered covertly and overtly in this area since these countries gained their independence early in the 19th century. And today, this foreign power is again present and threatening to interfere in still more massive ways. Costa Rica is not immune. Nicaragua, where, through great sacrifice the people have rid themselves of a brutal, 40 year-long dictatorship, and are engaged in the construction of a new, more just society, is being threatened. The Guatemalan Government, demonstrably and directly responsible for thousands of murders, is now being considered for renewed military assistance. Honduras, like parts of the United States, is being used as a training ground for mercenaries, many of whom are former members of Somoza's National Guard.

The situation in Central America itself poses a serious threat to peace in the whole region, and there are now clear indications that a number of countries in the Caribbean as well are included in what appear to be widespread intervention plans.

Yet in the midst of the sorrow we feel at this situation, we have reason to thank God for strengthening the Church in Central America. "The faith, courage, and concrete witness which have led hundreds of Christian Samaritans to martyrdom, humbles and strengthens us in our resolve to support them in every possible way. With a deep sense of solidarity in Christ, One Lord and Saviour Jesus Christ, we call upon the Churches once again to:

(1) join together with the whole of the ecumenical fellowship in continuous prayer for our brothers and sisters in Central America, and especially in El Salvador and Guatemala, giving thanks for their witness, and asking God's mercy upon them;

(2) redouble their efforts in aid of the victims of this conflict;

(3) renew their efforts, by every available means, to make the governments of El Salvador and Guatemala cease their repressive actions, and the Government of the United States to desist from all overt or covert, present or planned intervention in the countries of Central America and the Caribbean;

(4) resist and strive to eliminate the systematic defamatory campaigns of misinformation which distort the truth about the real situation in Central America, the plight of its people, and the witness of its Church and of those in solidarity with them.

WCC CCPD Working Group Meets in Kiev

From June 8 to 11, 1981, at the invitation of the Russian Orthodox Church, a meeting of the group for preparations of the Orthodox Consultation of the WCC Commission on the Churches' Participation in Development (CCPD) took place in Kiev.

Taking part in the work of the group were representatives of the Local Orthodox and Ancient Oriental Churches under the leadership of Dr. Alexandros Papaderos, chairman (Constantinople Patriarchate), and Hieromonk Kliment Kapalin, secretary (Moscow Patriarchate). Also present were mem-

bers of the WCC staff in Geneva: Prof. Nikolai A. Zabolotsky, CCPD Study Secretary, and Ms. Elizabeth Newton, his assistant.

The work of the group included theological, practical, and technical preparations for the consultation.

The following resolutions were taken: (1) the consultation to take place in June 1982; (2) it must include representatives from all Local Orthodox and Ancient Oriental Churches; speakers, experts and staff members of the World Council of Churches; (3) its main theme shall be "Just Develop-

ment for Fullness of Life: an Orthodox approach" with three sub-themes: "Theology of Development", "The Mandi diakonia of the Church" and "The Personal Askesis of Each Christian for His Own Perfection and for His Service to His Neighbour and the World".

With these themes the consultation called upon to contribute to the preparations for the VI General Assembly of the WCC whose theme will be: "Jesus Christ—the Life of the World".

It was emphasized that in the present context efforts for development could be made in the light of theological understanding of the problems based on faith, hope and love.

The proposed Orthodox consultation could play an important role in the deeper understanding of the crisis in our world and for a greater involvement of the Orthodox Christians, Christians in general and all men of good will in the fulfilment of their common duty to struggle for peace and disarmament

which is the demand *sine qua non* for a just development and fullness of life.

The members of the group thanked His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, for his hospitality and for the possibility of visiting the holy places of Kiev, and seeing its cultural, ecclesiastical and social life.

At the opening session Archbishop Makariy of Uman, Vicar of the Kiev Diocese, greeted the participants on behalf of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

After the meeting, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, gave a reception in their honour.

Taking part in the work of the group were Prof. A. I. Osipov of the Moscow Theological Academy, and Archpriest Prof. Vasiliy Stoikov and teacher A. I. Chizhov of the Leningrad Theological Academy.

CHRONICLE

The "Islam in Europe" meeting of the Advisory Commission of the Conference of European Churches took place from March 18 to 21, 1981, in Zagreb, Yugoslavia.

Those participating in the commission's work were: Bishop David Brown (Church of England); Jurgen Miksch (Evangelical Lutheran Church in FRG); Dr. Ian Slomp (Reformed Church, the Netherlands); Dr. Glen G. Williams, CEC General Secretary; Father Emil Roman (Romanian Orthodox Church); Ian Henningson (Council of Christian Youth, Sweden), as well as advisers: Dr. Jørgen Nilsen (Institute of the Christian-Muslim Relations in Birmingham, Great Britain), and the Rev. Hans Veking (Köln, FRG).

On behalf of the Russian Orthodox Church, Archmandrite Avgustin, docent at the Leningrad Theological Academy, member of the "Islam in Europe" commission, attended the meeting.

The commission members read papers on the religious and social life of the Muslims living in Europe.

The participants in the meeting continued their preparations of the themes and for the conference problems of the Christian-Muslim dialogue, which is planned for the end of 1983 or the beginning of 1984.

* * *

On May 5-11, 1981, a meeting of the Commission on World Mission and Evangelism of the World Council of Churches took place in Bucharest, Socialist Republic of Romania.

His Beatitude Patriarch Justin of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest, honoured the participants with his attention. His Beatitude received the officers of the commission and attended the closing divine service during which he delivered a brief address. Participating in the work of the commission was Archpriest Vasilii Novinsky, Secretary of the Representation of the Moscow Patriarchate at the WCC.

On May 9-15, 1981, the Ecumenical Conference of Christian Women in Europe held a seminar on "Responsibility of Christian Women for Justice" in Gwatt, Switzerland. Apart from the main theme the seminar discussed the preparations for the Assembly of the Ecumenical Conference of Christian Women in Europe to be held in 1982. Participating in the work of the seminar was Mrs. N. S. Bobrova (Russian Orthodox Church.)

NEW JERUSALEM IN THE LIFE OF HIS HOLINESS PATRIARCH NIKON

For the 300th Anniversary of His Death
[August 17/30, 1681]

In 1646, Hegumen Nikon went to Moscow on official business, and in keeping with the custom of the times, as any other hegumen arriving in Moscow, he was presented to Tsar Aleksei Mikhailovich. Courageous, steeled in spiritual battle and feats accomplished, the monk won the young sovereign's heart from the very outset. Nikon's rapid advancement thus began. The seventeen-year-old tsar, who wished to follow the paths of Orthodox piety, and the spiritually strong monk became bound by sincere friendship. Hegumen Nikon was appointed Archimandrite of the New Monastery of the Saviour in Moscow. In 1649, it was decided to elevate him to the dignity of Metropolitan of Novgorod. Three years later, in 1652, he was elected Patriarch of Moscow and All Russia by the Council of Hierarchs and the Clergy. Metropolitan Nikon, however, did not immediately agree to accept the patriarchal dignity setting the condition that in all matters of Faith everyone, including the tsar, defer to him as their archpastor and father.⁶

The spiritual awareness of Patriarch Nikon, particularly his concept of the Church, as well as his views on monasticism, were formed largely under the influence of the Solovetsk Monastery. Situated on islets with a cloister-fortress, and its skete on Anzerski, the domain of prayerful silence—the monastery served as the source of the unique insular principle which underlay all the three monasteries which Nikon founded. Throughout his life

Patriarch Nikon observed the monastic rule of the Anzerski Skete. His mentors in his ministry were St. John Chrysostom and St. Filipp the Metropolitan of Moscow. Patriarch Nikon's favourite books were the works of St. John Chrysostom, especially his interpretations of the Epistles of St. Paul. Patriarch Nikon's model of episcopal ministry was Metropolitan Filipp, whom he deeply venerated; he was in particularly close prayerful communion with him⁷, and dedicated the side-chapels in the churches of his monasteries to him. In 1652, when he was still Metropolitan of Novgorod, he translated with due solemnity the relics of St. Filipp from the Solovetsk monastery to the Cathedral of the Dormition in Moscow. Following his advice, Tsar Aleksei Mikhailovich read by the relics a penitential address begging St. Filipp to forgive his great-grandfather, Ioann Vasilievich (Ivan IV), during whose reign Metropolitan Filipp II (1566-1569) had been martyred for exposing the tsar's cruelty and lawlessness.⁸ A precedent for this somewhat unusual repentance was found in the *Life of St. John Chrysostom*: Emperor Theodosius, sending for his relics in Comana, wrote an address begging the saint's forgiveness for his mother, who had banished him.

The example of St. Filipp also exerted an influence on Patriarch Nikon's understanding of monastic life. His own spiritual life was a combination of profound prayerfulness, silence and solitude and incessant service to the Church, with such mundane activities as building, and farming, the study of science, languages, painting and med-

Continued. For the beginning see *JMP* No. 8, 1981.

ne—such was the extent of the natural gifts bestowed upon him by Divine providence.

The ecclesiastical awareness of Patriarch Nikon, in as far as it can be created from his way of life and eschatological reflections, which were expressed with particular clarity in the founding of the New Jerusalem Monastery, his numerous letters to the tsar and other persons, and his construction work, amounted to the following chief idea: amidst the waves of the "sea of life surging high with the tempest of temptations" (Canon, Tone 8, irmos, hymn 6), the Holy Orthodox Church is the island of salvation. In as much as the countries of the Orthodox East were under Ottoman domination at the time, the Russian Church remained the "island" of the Universal Church. In it the most reliable "island" of salvation was spiritual asceticism, observed in the spirit of the Early Church decisions and according to the rules of the Holy Fathers and pious ascetics. It found its ultimate expression in monasticism. Thus, the monastery, well fenced off from the elements of "this world" by strong walls, was the most vivid, crystallized expression of Orthodoxy.

These conceptions were clearly reflected in the construction of monasteries by Patriarch Nikon. He founded the Monastery of the Iberian Icon of the Mother of God on an islet in Lake Baldaï, and the Monastery of the Holy Cross on the islet of Kiy in Onega Bay. The New Jerusalem Monastery was purposely designed in the shape of an island. The natural bend in the Istra River and a system of artificial reservoirs separated the monastery from the "mainland". Even the skete or retreats which Patriarch Nikon had built near this monastery, on the bank of the Istra, was artificially made into an islet...

All of this corresponded most closely to the Gospel teaching on the Christian Church (Jn. 18. 36). This did not mean, however, that Patriarch Nikon wanted to see the Church completely ordered off from the public. In his day, all the Russian people belonged to the Church.

In an Orthodox society the Church

inspires and sanctifies the elements of secular life, but does not deny its independence and does not hold sway over it. The state had its own head, the tsar, who was anointed by the Church. However, the Patriarch as the spiritual head, could and should inspire the tsar to pay a proper deference to the Faith and the Church, and to expose him if he swerved from God's Commandments or desired to exercise his authority over the Church. The Patriarch had to stand up for God's righteousness firmly and fearlessly, as did Sts. John Chrysostom and Filipp.⁹

In his youth, Tsar Aleksei Mikhailovich fully shared these views. However, in the mid-1640s he formed his own views on the relationship between the Church and State. In his monograph *Patriarch Nikon and Tsar Aleksei Mikhailovich*, Prof. N. F. Kapterev convincingly shows that Aleksei Mikhailovich, under the influence of his confessor, Archpriest Stefan Vonifatiev and the Greek clergy, who came to Russia in great numbers, became imbued with the idea of liberating from Ottoman domination the Eastern lands, populated by Orthodox peoples, including Palestine, and of appending them to his own state. He was seriously preparing to become the tsar of the entire Orthodox East.¹⁰ By doing so he would have realized the notion of "Moscow—the Third Rome".

To achieve this goal the tsar had to testify his loyalty to the traditions of Eastern Orthodoxy and with him the canonical unity of the Russian Church. Meanwhile, Russian service books and rites were examples of numerous inconsistencies with Greek ones, a fact constantly pointed out by Eastern hierarchs. In this connection Tsar Aleksei Mikhailovich undertook to revise Russian rites and books. The books were revised often enough before this, but now it was decided to carry out the programme completely. It was implemented in part before Nikon became Patriarch.¹¹ The revision of service books was also called for because of the internal needs of the Russian Church, for which reason Patriarch Nikon undertook the project so decisively. Moreover, he was convinced by the Eastern hierarchs that



The cathedral church of the Valdai Monastery of the Iberian Icon of the Mother of God

the contemporary Greek liturgical practice was correct¹², and that it corresponded to the Early Church decisions, and he wished to further the unity of Universal Orthodoxy by unifying the Russian service books with the Greek ones.

Along with the conception of Moscow and Russia as the Third Rome, which inherited the secular and spiritual might of the fallen Second Rome—Constantinople and the Orthodox Byzantine Empire—there took shape in Russian society in the same, 16th, century the notion of Moscow as the New Jerusalem.¹³ As an expression of this notion, a project arose in 1601 to build in the Kremlin, on the site of the Cathedral of the Dormition, a church similar to the Church of the Resurrection (Sepulchre of Our Lord) in Jerusalem.¹⁴ The project evoked strong objections—destroying the Cathedral of the Dormition was considered sacrilegious—and was not implemented. The idea of the Third Rome was supported by the country's state power, while the notion "Moscow—the New Jerusalem" was fed by the piety of the Russian public, which made the Russian Church the new spiritual cen-

tre of Orthodoxy as it were. For a time, both notions did not contradict one another and coexisted peacefully in the consciousness of the public. And where, as Aleksei Mikhailovich, as a statesman, strove to implement the idea of the Third Rome, Patriarch Nikon naturally gravitated towards the idea of "New Jerusalem".

The particular significance of the Russian Church for Universal Orthodoxy was confirmed in the consciousness of the Russian people by many representatives of the Orthodox East as well. Thus, Patriarch Macarius of Antioch, who visited Russia for the first time in 1654-1656, speaking to his travelling companions extolled the piety of the Russian people: "All these customs formerly existed in our country, too, in the days of our kings, but we have lost them; they have gone over to this nation and brought it fruit, with which it has surpassed us".¹⁵ In 1664, Patriarch Nectarius of Jerusalem wrote to Aleksei Mikhailovich: "In the present situation, when our Church is under the yoke of slavery, and we are like ships being incessantly buffeted by storms, we see only in your Russian Church the Noah's



New Jerusalem (19th century engraving)

Ark which can save us from sinking.”¹⁶

In this fashion, the place of the Russian Church in Universal Orthodoxy was determined, on the one hand, by the loftiness of Russian national piety, which was particularly outstanding against the background of the general decline in the Eastern Orthodox societies, and on the other, by the might of the Russian state—the largest Orthodox power in the world. Both facts were directly interrelated in the consciousness of the people at that time. The same Patriarch of Antioch said that Russians concerned themselves with preserving piety “because they know what happened to the Greeks and about the loss of their kingdom”.¹⁷ The perfecting of ecclesiastical life and the strengthening of faith and good morals were the chief concern of both Aleksei Mikhailovich and Patriarch Nikon.

The primatial work of Patriarch Nikon was characterized by decisive measures to heighten piety and decorum in all strata of society, by the zealous preservation of the high authority of the Church, the Patriarch and the clergy, and by his defence and affirmation of the rights of ecclesiastical authority. This ascetic monk, austere first of all with himself, a man

of action who possessed tremendous inner freedom, encouraged virtue; he exposed and punished vice with zeal, frequently very severely, and indiscriminately in whomsoever he discovered it. He surpassed his contemporaries in knowledge and ability, and breadth of views. Princes and boyars, bishops and negligent clerics trembled before him. The Patriarch paid little heed to the fact that he was making many enemies. He was doing a great deed in buttressing the spiritual foundation of Russian life in order to make the Russian Church indeed a “Noah’s Ark” for the salvation of Universal Orthodoxy. At the same time, being a commoner by birth, Patriarch Nikon loved and understood the simple people deeply and sincerely; he was notable for his uncommon hospitality to strangers, and was devotedly loved by the people as an effective defender and intercessor for the poor and oppressed.

Initially, Patriarch Nikon and Aleksei Mikhailovich tackled together all the vital matters of state as well as ecclesiastical life. The tsar invariably took part in all Church councils, and the Patriarch, in the Boyar Duma. The question of the start of the war of liberation against Poland for the re-

unification of the Ukraine with Russia was definitively resolved in counsel with Patriarch Nikon. When leaving for campaigns for a protracted period, Aleksei Mikhailovich fully entrusted current state affairs to Patriarch Nikon, who handled them like a born statesman. In 1653, the tsar honoured Patriarch Nikon with the title "Great Sovereign".¹⁸ In the past this was reserved solely for Patriarch Filaret, by virtue of the fact that he was the father of Tsar Mikhail Feodorovich. However, during divine service, Patriarch Nikon ordered that he be called "Great Master" in accordance with the Church Rule, but in state ukases, ecclesiastical documents and printed books the title of "Great Sovereign" adhered to him firmly. The Russian people recognized in the Patriarch a ruler truly equal to the tsar. Nevertheless, there existed a very precise division of responsibilities and duties between Patriarch Nikon and Aleksei Mikhailovich. The tsar let the Patriarch administer independently current ecclesiastical affairs, while Patriarch Nikon never interfered in the tsar's handling of state affairs.¹⁹

Patriarch Nikon believed that a relationship of cordial love, complete trust and accord with the state ruler was the only normal and possible one in an Orthodox state, and visualized his patriarchal ministry only under such a relationship. This love, so it seemed to him, was a reflection of the Light of Heaven, a sign that the foundations of social life can and should be structured "in the image" of the New Jerusalem, the Kingdom of God.

This goal determined Patriarch Nikon's work, which was aimed at developing Russian monasticism as the main buttress of national piety. Proceeding from his concepts of the essence of Orthodoxy and considering the Russian Church to be the "ark of salvation" of the Universal Church, he wished to "transfer", after a fashion, the basic spiritual treasures and shrines of the East, to save them from the "flood" of heresy during the period of Ottoman domination.²⁰ In 1652, the Primate of the Russian Church set about building a monastery on Lake Valdai "in the image" of the Iveron Monastery on the Holy Mountain, which was dedi-

cated to the Iberian Icon of the Mother of God. He ordered for the Russian Church a copy (the second) of the miraculous Iberian Icon of the Mother of God—the *Portaitissa* (Greek for Gate-Keeper) on Mount Athos.²¹ The monastery was soon inhabited not only by Russian, but also by monks transferred there from the Kuteinski Monastery near Orsha, who were primarily Byelorussians. Newly-baptized Germans, Lithuanians, Poles and Jews were purposely sent to this monastery as well; there was even one Kalmyk.²² A unique symbolic image of Holy Mount Athos as an international monastic brotherhood was created in the cloister.

In 1656, even before the construction of the Iveron cloister was completed, Patriarch Nikon embarked upon the building of two other monasteries simultaneously—the Monastery of the Holy Cross on Kiy islet in Onega Lake, and the New Jerusalem Monastery of the Resurrection near Moscow. The Monastery of the Holy Cross was built in fulfilment of a vow which Patriarch Nikon had made back in 1639 when he was miraculously saved during a storm while sailing to the mainland from Anzerski islet. The principal shrine of the monastery was a large cypress cross brought from the Holy Land, into which Patriarch Nikon placed some 300 particles of the relics of saints, Russian included. At the same time the Patriarch began implementing a recently conceived momentous plan of creating an entire "Palestine near Moscow".

Palestine—the Promised Land—was always the prototype of the "New Earth" of the Kingdom of Heaven in religious awareness. For this reason Patriarch Nikon visualized the "Palestine near Moscow" as an image simultaneously of the Holy Land, the place where Jesus Christ had lived and ministered,²³ and of the *new earth* (Rev. 21. 1-2) of the future age, the *New Jerusalem*.²⁴ Patriarch Nikon's creation was named New Jerusalem. In terms of interior, the Church of the Resurrection in this monastery is an exact replica of the Church of the Lord's Sepulchre in Jerusalem: there are the Golgotha and the Lord's Sepulchre, the Chrismation Stone and everything else found

the Jerusalem church.²⁵ The church only corresponds to its prototype in its basic lines: its architecture and decorations are unique. The New Jerusalem Monastery is an embodiment of old Russian architecture and of a Gospel image. It is similar to a town standing on a high mountain and is adorned with multi-coloured ceramics and the typical gold of Russian cupolas; all of this is reminiscent of the magnificent image of the New Jerusalem, the *Lamb's bride* (Rev. 21. 9-19). The monastery and its environs have their own "Bethlehem", "Jordan", "Bethany", "Raamah", "Nazareth", Mount of Olives and Mount Tabor, Hermon, etc.

The monastery was also purposely settled with a multi-national brotherhood—Russians, Ukrainians and Byelossians, as well as Lithuanians, Jews and Germans²⁶ who had been converted to Orthodoxy; it thus became like Mount Athos, a catholic centre of Orthodox asceticism. It clearly witnessed the main goal of the Universal Church—to lead people to the Kingdom of Heaven by means of spiritual acts, and it embodied the essence of the Church as the *New Jerusalem*. All of this was undoubtedly served to proclaim the world view which the Patriarch espoused, and it heightened his personal spiritual authority.

Meanwhile Aleksei Mikhailovich, who had formerly supported the Patriarch in everything, began to pay heed to the slander of his enemies, who had long tried to impress upon the tsar that his authority could no longer be "let"²⁷, that it had been trampled underfoot by the proud Nikon, who had elevated himself above the tsar. The Patriarch's plan for New Jerusalem, which the tsar originally endorsed and supported, now appeared to him to be proof of the unbearable extolling of the Patriarch. Later, in 1666, when Patriarchs Macarius of Antioch and Paisios of Alexandria arrived in Moscow for the trial of Patriarch Nikon, Aleksei Mikhailovich held a lengthy discussion with them in which he explained his discord with the Patriarch.²⁸

The Patriarchs were also incited against Nikon to a certain extent by his enemies from among the clergy and tsar officials. Immediately after the

trial the Eastern hierarchs wrote letters to the Patriarchs of Constantinople and Jerusalem setting forth their understanding of the case as it had been impressed upon them at the court and which determined the nature of the trial. The principal guilt of Patriarch Nikon, according to their letters²⁹ was the building of New Jerusalem. "Deep and great was the inner ailment of our worthy tsar...", the letter to the Patriarch of Jerusalem read, "because the proud Nikon had impudently consecrated himself the Patriarch of New Jerusalem...".³⁰ Of course, Patriarch Nikon had not consecrated himself "Patriarch of New Jerusalem", but in private letters he sometimes signed his name in this fashion, wishing merely to indicate the place of his residence after leaving Church administration, when he ceased being "Patriarch of Moscow and All Russia". Patriarch Nikon pointed out at the trial that he signed his name thus, aspiring to the Heavenly Jerusalem, and called "himself the priest of that Jerusalem".³¹ These words can only mean that he wished to become one of the priests of Heavenly Jerusalem serving the Lord (Rev. 5. 10). In so doing, he revealed clearly enough that in his spiritual consciousness he connected his New Jerusalem with the *New Jerusalem* in the Revelation of St. John the Divine.

The growth of the Patriarch's authority had opened in Aleksei Mikhailovich an "internal wound" of vulnerable pride. Whence the tsar's desire to humble the Patriarch and place himself, the autocrat, at the head of ecclesiastical affairs. In 1656, the tsar crudely insulted his friend the Patriarch over an insignificant ritual issue³², thereby showing that he considered himself responsible not only for state affairs, but also for all Church matters as well. Although both "great sovereigns" quickly made their peace at that time, relations between them had become strained. Irritation was growing inside the tsar. The Patriarch reconciled himself and endured everything.

In July of 1658, the tsar did not invite the Patriarch to a reception given in honour of the Georgian tsarevich, which in those times was an unheard-of and demonstrative insult to the Primate



His Holiness Patriarch Nikon
(Portrait made during his lifetime)

of the Church. Later the tsar did not attend the patriarchal service on the Feast of the Kazan Icon of the Mother of God (July 8), as he had always done in the past, and he did not appear on the Feast of the Deposition of the Holy Robe of Our Lord, on July 10. Moreover, he sent word to the Patriarch that he was to discontinue calling himself "Great Sovereign", and that he, the tsar, was no longer granting him the right to use the title.³³ The Patriarch had studied well the heart of his "personal friend" and therefore understood him well—the tsar was openly breaking friendly relations with him. In these circumstances Patriarch Nikon had to drop administrative work himself. He left for New Jerusalem, giving his blessing upon the legal election of a new Patriarch in his place. He requested that he be allowed to retain the rank of Patriarch and jurisdiction over the Iveron, New Jerusalem and the Holy Cross

monasteries. The hierarchs did not object to these conditions,³⁴ while proposing that Patriarch Nikon's rights regarding his monasteries be substantially limited.³⁵ This decision did not suit the tsar, however. Living in New Jerusalem and retaining the patriarchal dignity, Patriarch Nikon would have continued to possess the minds both in the Russian and the Universal Orthodox Church. Aleksei Mikhailovich delayed the election of the new Patriarch so as to effect the complete dethronement of Patriarch Nikon and judicial reprisals against him. The case dragged on for almost nine years.

During this time the tsar virtually took ecclesiastical administration into his own hands. Patriarch Nikon protested against this arbitrariness, trying to prove that in Church affairs "the priesthood is higher than royalty and that the tsar had no right to rule over the Church." "If the Church should fall under secular authority," he wrote to Aleksei Mikhailovich, "it is no longer the Church, but a house of men and a den of thieves".³⁶ The Patriarch cited examples from history, convincingly proving that where royal power was duly reverential toward ecclesiastical power, the kingdoms themselves were revered," but when the "rancour of haughty pride was augmented" hierarchical honour was tarnished, "there, alas, kingdoms began to disintegrate and fall into dishonour; the Greeks are a case in point."³⁷ Patriarch Nikon at one moment exposed the tsar in illegally subordinating the Church to himself, at another tried to awaken feelings of friendship in him. He could return—and he wanted to return—to his administrative duties, if the tsar would only leave the Patriarch his rightful authority in ecclesiastical matters.³⁸

Meanwhile, the Russian Church, left without a Patriarch, was experiencing serious misfortunes. The opponents of revising the books and rites from among the religious figures who had been personally "insulted" by the Patriarch had long been fighting these revisions. While Patriarch Nikon was in power, the opposition was unable to have a substantial effect on Church life. The Patriarch deprived the recalcitrants of their influence on the flock

and those who declared their desire to remain at peace with the Church were permitted to adhere to the former rituals and books which they cherished so much³⁹, Patriarch Nikon preferring to act with pastoral reasonableness, and not to resort to unnecessary force. It is fully tenable to contend that if Patriarch Nikon had remained at the helm of the Church, no schism would have taken place. This just view was expressed by one of the most prominent Russian Church historians—Metropolitan Makariy (Bulgakov) of Moscow, and is shared by other scholars as well.⁴⁰ The emergence of a schism in the Russian Church was a result of a number of mistakes by Aleksei Mikhailovich. Taking advantage of Patriarch Nikon's voluntary departure from administrative affairs, and wishing to draw the Patriarch's ideological enemies over to his side, the tsar returned some from exile and gave others greater freedom of action. The result was not long in taking effect. In as early as 1662, Aleksei Mikhailovich himself was complaining to the Eastern Patriarchs that there was great discord in the Russian Church in liturgical practice, "and that there were schisms in some places".⁴¹ The tsar unjustly placed the guilt for this on the "self-willed exit" of Patriarch Nikon from administration.

Late 1666-early 1667 witnessed the conciliar trial, or rather the judicial repression of Patriarch Nikon. He was deprived of his dignity and sentenced to life confinement in the St. Ferapont monastery, although there were insufficient grounds for this sentence. The judges so lacked accusations, that after pronouncing sentence on the Patriarch, they illegally supplemented it with another hastily trumped-up charge that Patriarch Nikon made use of "secular" punishments in his monasteries.⁴² The Patriarch was accused of making a "self-willed" departure. This departure was a forced one, however. The judges did not bother to look into the reasons for the tsar's "anger" and his discord with the Patriarch, although during the trial Patriarch Nikon repeatedly pointed to the need for such an investigation.⁴³ Nor did they fail to declare Patriarch Nikon guilty of building New Jerusalem (second point of the sen-

tence). Patriarchs Macarius and Paisios acted in a way pleasing to the Russian tsar.⁴⁴ Moreover, as Patriarch Nikon declared at the trial, during the time of the council these Eastern hierarchs had been removed from their seats at the insistence of the sultan. The grounds upon which Patriarch Nikon was condemned were very doubtful.

The dethroned Patriarch was sent into exile. Continuing their sittings, the Great Moscow Council, following heated debate, refuted the teaching of the priority of the tsar's authority in ecclesiastical matters, despite the efforts of the Eastern hierarchs, particularly of Metropolitan Paisios Ligarid, to affirm it for the benefit of Aleksei Mikhailovich. The decision which Patriarch Nikon had worked and suffered for was proclaimed: the tsar has authority in state affairs, and the patriarch, in ecclesiastical ones.⁴⁵ The council endorsed and instituted the basic reforms of Patriarch Nikon in Church life. It was thus fully discovered that the Patriarch's ecclesiastical activity was an expression of the will and consciousness of the entire Russian Church, and the finest part of the whole of Russian society.

For fifteen years Patriarch Nikon languished in grim exile, where periods of relative freedom alternated with spans of severe and complete confinement. At that time he did not cease striving for New Jerusalem; he was sorrowful that he had not completed the cathedral.⁴⁶ By 1666 the cathedral had been built up to the arches; several side-chapels had been consecrated in it, including the Chapel of Golgotha, where Patriarch Nikon was especially fond of officiating. After Patriarch Nikon was condemned, Aleksei Mikhailovich halted the construction of the monastery, never really comprehending the lofty design of this creation. Construction was only continued under Tsar Feodor Alekseyevich.

Rejecting the spiritual idea of the New Jerusalem meant selecting the Third Rome, that is, embarking on the road to worldly might. But the one proved impossible without the other, as Patriarch Nikon had surmised. The tsar was forced to scuttle many plans; among them the idea of liberating the

Orthodox East from Ottoman domination and appending it to the Russian Empire was never realized.

Patriarch Nikon implored the tsar that he be allowed to spend his last years in his cherished New Jerusalem or at least in the Iveron Monastery.⁴⁷ Aleksei Mikhailovich did not honour the request of his imprisoned friend. The tsar died on January 30, 1676, at the age of forty-six.

When Feodor Alekseyevich, his son, attained manhood, he was able to appreciate the beauty and grandeur of the design of New Jerusalem.

It was with great difficulty that he obtained the agreement of Patriarch Ioakim to Patriarch Nikon's return from exile, and he sent the Eastern Patriarchs letters requesting that he also be reinstated in his former dignity. From the Monastery of St. Kirill of Beloe Ozero the hopelessly ill Patriarch was brought along rivers on rafts to New Jerusalem. People came from towns and villages to greet him. He was met with great solemnity by the inhabitants of Yaroslavl. People entered the water to receive the Patriarch's blessing. Consoled by the heartfelt love of the people and surrounded by his beloved pupils and associates, Patriarch Nikon received Holy Communion and peacefully commended his spirit to the Lord on August 17/30, 1681, near Yaroslavl, having thanked God for everything in the words of St. John Chrysostom.⁴⁸

The remains of the departed Primate were brought to New Jerusalem. The Divine Liturgy and funeral service were conducted with deep reverence commemorating His Holiness Nikon as Patriarch. Tsar Feodor Alekseyevich personally committed the body of the late hierarch to the earth where Patriarch Nikon had willed that he be buried—in the side-chapel of St. John the Baptist under Golgotha.⁴⁹ Present at the interment were the tsar's family, an assembly of the clergy, the brethren of the New Jerusalem Monastery, and a multitude of people. The funeral service and interment was led by Metropolitan Korniliy of Novgorod (1674-1695). In September 1682, documents arrived in Moscow from the four Ecumenical Patriarchs absolving the de-

ceased Primate of the Russian Church and reinstating him among the Patriarchs of Moscow and All Russia.⁵⁰

REFERENCES AND NOTES

⁶ *Ibid.*, Vol. XII, St. Petersburg, 1883, pp. 4-7. S. M. Soloviev. *Istoria Rossii s drevneishikh vremen* (A History of Russia Since Ancient Times). Bk. V. Moscow, 1961, p. 523.

⁷ Patriarch Nikon saw a vision in which St. Feodor lipp blessed his undertaking to build the Monastery of the Iberian Icon of the Mother of God. See: Metropolitan Makariy. *Op. cit.*, Vol. XI, p. 247.

⁸ S. M. Soloviev. *Op. cit.*, Bk. V. pp. 516-517. Metropolitan Makariy. *Op. cit.*, Vol. XI, pp. 176-177.

⁹ These views were set forth in detail by Patriarch Nikon himself in his work *Vozrazheniia ili razorenii smirennogo Nikona, Bozhiei milostivyi Patriarkha, protivu voprosov boyarina Streshneva, ezhe napisal Gazskomu mitropolitu Paisiye Ligaridusu i na otvety Paisiyevo* (The Objections of Humble Nikon, through God's mercy Patriarch, against the Questions of the Boyar Simeon Streshnev, Who Wrote Metropolitan Paisios Ligaridus of Gaza and to Paisios' Replies). "Objections to Questions" 20, 24, 25. CSAAA, Folio 27, File 140, Part III.

¹⁰ N. F. Kapterev. *Patriarkh Nikon i tsar Aleksei Mikhailovich* (Patriarch Nikon and Tsar Aleksei Mikhailovich), Sergiev Posad, 1909, Parts 42-47. *Puteshestvie Antiokhiiskogo Patriarkha Makaria Rossiiu v polovine XVII veka, opisannoe ego synom, arkhidiakonom Pavlom Aleppskim* (The Journey of Patriarch Makarios of Antioch to Russia in the Middle of the 17th Century, Described by His Son, Archdeacon Paul of Aleppo). Bk. 4. Moscow, 1980-1900, pp. 170-171.

¹¹ *Ibid.*, pp. 19, 49, 50, 73.

¹² *Ibid.*, pp. 65-66.

¹³ M. A. Ilyin. (The Stone Architecture as Chronicle of Muscovy). Moscow, 1966, pp. 49-50. The author writes, admittedly without references, that the idea of the New Jerusalem preceded the idea of the Third Rome.

¹⁴ *Ibid.*, p. 58.

¹⁵ Archdeacon Paul of Aleppo. *The Journey of Patriarch Makarios of Antioch to Russia...* Bk. 3. pp. 125-126.

¹⁶ Metropolitan Makariy. *Op. cit.*, Vol. XI, p. 381.

¹⁷ Archdeacon Paul of Aleppo. *Op. cit.*, Bk. 4. pp. 20-21.

¹⁸ Metropolitan Makariy. *Op. cit.*, Vol. XI, p. 231.

¹⁹ Y. L. Barskov. *Pamyatniki pervykh let russkogo starobryadchestva* (Monuments of the First Years of the Russian Old Believers). St. Petersburg, 1912, p. 102. See; Letter of Patriarch Nikon to the Tsar.

²⁰ Indicative in this respect is the view of I. Shusherin as to the reasons why Patriarch Nikon constructed the cathedral in the likeness of the Church of the Resurrection of Christ in Jerusalem.

²¹ *Blagodeyania Bogomateri rodu khristianskomu cherez Eyo svyatye ikony* (The Benevolences of the Mother of God to the Christians through Her Holy Icons). Moscow, 1891, pp. 443-444 (also pp. 448-449).

The Russian Library of History. Vol. V, Col. 278.

New Jerusalem as the "image" of the Holy according to the iconographic and dogmatic things of the Orthodox Church is dealt in detail by Patriarch Nikon in his "Objections" to Streshnev to Ligarid. AA, Folio 27, File 140, Part III, ls. 114, over-115; l. 116.

The fact that New Jerusalem was simultaneously the image of the Kingdom of Heaven is sufficiently attested to, for example, by a number of inscriptions in the Monastery of the Resurrection during the time of Patriarch Nikon, particularly the inscription of the Belfry of All Saints, which contains a wealth of quotations from the relation of St. John the Divine. See: Archimandrite Leonid Kavelin. *Istoricheskoe opisanie tipichnogo Voskresenskogo Novy Ierusalim i obnovennogo monastyrya* (A Historical Description of the Stauropegion Monastery of the Resurrection of New Jerusalem). Moscow, 1876, pp. 89-92.

Information about the construction of the New Jerusalem Monastery is cited in the above-mentioned book by Archimandrite Leonid Kavelin. I. Shusherin. *Op. cit.*, p. 42; Metropolitan Makariy. *Op. cit.*, Vol. XII, p. 458.

Expression of Archpriest Ioann Neronov. F. Kapterev. *Op. cit.*, p. 303.

Metropolitan Makariy. *Op. cit.*, Vol. XII, p.

N. Subbotin. *Delo Patriarkha Nikona* (The Case of Patriarch Nikon). Moscow, 1862, pp. 244-245. Letter to the Patriarch of Constantinople.

Ibid., Letter to the Patriarch of Jerusalem. Metropolitan Makariy. *Op. cit.*, Vol. XII, p. 20.

Archdeacon Paul of Aleppo. *Op. cit.*, Bk. 4, p. 69.

Metropolitan Makariy. *Op. cit.*, Vol. XII, pp. 312-313.

The Russian Church Council of 1660 did not deprive Patriarch Nikon of his dignity but required that a new patriarch be elected to take his place. Patriarch Nikon was not called to the council, and he declared that without his presence the elections could not be legal. Even after his statement he was not invited, but the tsar

did not implement the council's decisions. Metropolitan Makariy. *Op. cit.*, Vol. XII, pp. 353-366.

³⁵ The Church Council of 1665 did not demand that Patriarch Nikon be tried and deprived of his dignity either, but only restricted his rights pertaining to the monasteries he had built. Metropolitan Makariy. *Op. cit.*, Vol. XII, pp. 506-512.

³⁶ Patriarch Nikon. *Nastavlenie Khristianinu* (Instructions to the Christian). 1660. — CSAAA. Folio 27, File 140, Pt. I, ls. 292-401.

³⁷ Metropolitan Makariy. *Op. cit.*, Vol. XII, p. 349.

³⁸ Nikon always made his patriarchal administration conditional solely on complete accord between tsar and Church. "If the great sovereign and tsar had not promised to keep immutably the commandments of the Holy Gospel, the Holy Apostles and the Holy Fathers before God and the Holy Mother of God, (I) would not have considered assuming this dignity," Patriarch Nikon wrote in 1663. — CSAAA. Folio 27, File 140, Part III, l. 12.

³⁹ This applies primarily to Ioann Neronov. Metropolitan Makariy. *Op. cit.*, Vol. XII, p. 218.

⁴⁰ *Ibid.*, pp. 225-226; Metropolitan Antoni. *Vostanovlennaya istina. O Patriarkhe Nikone* (The Restored Truth. On Patriarch Nikon). Works, Vol. IV, supplement. Kiev, 1919, p. 218.

⁴¹ I. F. Kapterev, *Op. cit.*, p. 513.

⁴² Metropolitan Makariy. *Op. cit.*, Vol. XII, p. 743.

⁴³ N. Subbotin. In the book: "The Case of Patriarch Nikon". Moscow, 1862.

⁴⁴ See footnote 31.

⁴⁵ Metropolitan Makariy. *Op. cit.*, Vol. XII, pp. 754-757.

⁴⁶ I. Shusherin. *Op. cit.*, pp. 93-94.

⁴⁷ M. Soloviev. *Op. cit.*, Book VI, p. 277.

⁴⁸ I. Shusherin. *Op. cit.*, p. 104.

⁴⁹ Archimandrite Leonid Kavelin. *Op. cit.*, p. 82.

⁵⁰ I. Brilliantov. *Patriarkh Nikon v zatochenii na Beloozere* (Patriarch Nikon during his Confinement on Beloe Ozero). St. Petersburg, 1899, p. 122; Metropolitan Antoni. "The Restored Truth. On Patriarch Nikon". Works, Vol. IV, Kiev, 1919, p. 275.

Archpriest LEV LEBEDEV

SURGICAL PRACTICE

THE ORDER OF SERVICE PRECEDING THE LITURGY OF THE PRESANCTIFIED GIFTS

Lenten Hours. The 6th Hour

The Russian edition of *The Journal of the Moscow Patriarchate* No. 9, 1981, carries under this heading the hymns and prayers for the Sixth Hour. For the full text of this service in English see: *The Lenten Triodion*, translated from the original Greek by Mother Mary and Archimandrite Kallistos Ware. Faber and Faber, London & Boston, 1978, pp. 83-85.

BOOKS AND PUBLICATIONS

LITURGICON (Orthodox Service Book in Hungarian)

Vol. I, Second Edition
Budapest, 1980, 375 pp.

After Hungarian Orthodoxy entered the jurisdiction of the Moscow Patriarchate in 1949, the ecclesiastical life of the Hungarian Orthodox parishes became markedly invigorated. Due to this there arose the need to make Hungarian service books available to our priests and readers as quickly as possible. In the past, Hungarian Orthodox parishes had only one Orthodox service book—the Orthodox Liturgy of St. John Chrysostom with the Proskomide. This book was translated and published in 1944, at the time without the endorsement of the Supreme Church Authority, by instructors of the Budapest Orthodox Higher Theological School, including the author of this article. The Hungarian Orthodox parishes were forced to borrow the remaining service books from the Hungarian Uniate Church. After the Moscow Patriarch received the Hungarian Orthodox parishes under his omophorion, there appeared a possibility for the publication of service books with patriarchal sanction. They first had to be translated into Hungarian, however.

Archpriest Ioann Kopolovich, the first superintendent dean-administrator of the Hungarian Orthodox parishes (today Archbishop Ionafan of Kishinev and Moldavia), formed a theological commission to revise the 1944 translation of the Liturgy during his time of service in Hungary (1949-1954). I, then a layman, also took part in the work of that commission. However, when, following my ordination, I succeeded Archpriest Ioann Kopolovich as superintendent dean-administrator in 1954, the first thing I did was to set about translating the Liturgy of St. Basil the Great and the Liturgy of the Presanctified Gifts, as well as the Prayers before Holy Communion and

other texts, so as to provide Hungarian Orthodox priests and psalm-readers with an opportunity to conduct Liturgy from one book. These translations were also discussed by a commission of priests, which resulted in the publication in 1955 of the first service book for Hungarian Orthodox parishes with the Patriarch's blessing—the first volume of the Liturgicon.

Subsequently I translated and, following discussion by the respective commission, published a prayerbook for Hungarian Orthodox Christians (1956), the Euchologion (1959), a hymn book in two volumes (1969), and the Liturgicon, Vol. II (1972).

Hungarian Orthodox parishes have been using Vol. I of the Liturgicon for 25 years now, and this edition has already been sold out. Certain shortcomings have been revealed through use; these are due mainly to the fact that it was our first and only service book, which, aside from all else, had to be put out as quickly as possible. Without due account of the accumulated experience, the second edition of Vol. I of the Liturgicon was prepared for publication in 1979 and issued in 1980 with the blessing of His Holiness Patriarch Pimen.

The new edition measures 20×14 cm. With regard to content it differs from the first edition, particularly in Part VII, the Typicon which consists of 10 chapters. (I took into consideration the fact that, on the one hand, this book if possible should include all the texts needed for conducting Liturgy with the exception, of course, of the Gospel and Apostle readings, as well as the stichera for Vespers before the Liturgy of the Presanctified Gifts. On the other hand, I considered it possible at least initially to avoid publishing

Typicon as a separate book. For this reason I included in this volume of the Liturgicon all requisite indications pertaining to conducting Liturgy on different occasions.)

The new edition of Vol. I of the Liturgicon consists of seven parts: the prayers before Holy Communion, the Proskomide, the Divine Liturgy of St. John Chrysostom, the Divine Liturgy of St. Basil the Great, the Divine Liturgy of the Presanctified Gifts, Prayer of Thanksgiving after Holy Communion, and the Typicon.

The text of the new Hungarian Orthodox service book differs from the first edition in the following manner. As is known, in later practice of the Orthodox Liturgy most Orthodox Churches contain in the Epiclesis, both in the Liturgy of St. John Chrysostom and the Liturgy of St. Basil the Great, the thrice read prayer: "O gracious Lord, take not away from us Thy Most Holy Spirit, Whom at the third hour Thou didst send down upon Thine Apostles..." and the verses from Psalm 51: *Create in me a clean heart, O God... and cast me not away from thy presence....* Since this text has also been accepted in the Russian Orthodox Church, it has been included in the Hungarian Orthodox service book as well.

However, the aforementioned prayer with the verses from the Psalm disturbs the succession of the liturgical text, which is particularly evident in the Liturgy of St. Basil the Great.

In the first edition of the Liturgicon the prayer with the verses from the Psalm is included in the same place as in Russian and other prayerbooks which accept this text. While compiling the manuscript of the second edition of the prayerbook I found a different solution which preserves both the sense of the original text and this thrice repeated prayer as a whole without disturbing the strict logical flow of the prayer of the Epiclesis. This solution has been used, for example, in the service book of the Bulgarian Orthodox Church published in 1957. There, both the anaphora in the Liturgy of St. John Chrysostom and the anaphora in the Liturgy of St. Basil the Great, this thrice repeated prayer is provided not

together with the text of the Epiclesis (does not break it up), but precedes it.

Thus, the anaphora of the Liturgy of St. Basil the Great is not interrupted, but is structured smoothly as follows: "Bringing before Thee Thine of Thine own in all and for all"—"We sing Thee, we bless Thee...", "Lord, Thou send down Thy Holy Spirit upon us...", etc. The prayer of the Epiclesis: "And for this cause, Most Holy Master... We call upon Thee and beseech Thee, O Thou Holy of Holies, that Thou wouldst be graciously pleased that Thy Holy Spirit may come upon us and upon these gifts set forth, to bless, hallow and declare". "This Bread indeed the Precious Body of Our Lord and God and Saviour Jesus Christ. Amen". "This Cup indeed the Precious Blood of Our Lord and God and Saviour Jesus Christ. Amen". "Shed for the life of the world". "Amen, Amen, Amen". Semantically, a later text was excluded: "Thou by Thy Holy Spirit having wrought the change".

Part VII of the book consists, as I have mentioned above, of ten chapters: General Information on Conducting Liturgy; the Festal Menaion; General Menaion; Triodion, Pentecostarion, Octoechos, services on week days; References to Apostle and Gospel Readings; the Menologion and the Paschal Cycle up to the year 2099.

It should be pointed out with regard to chapters 1-7 of the Typicon that they contain not only prescribed indications, but also complete texts of all antiphons, introductory verses, troparia, kontakia, prokimena, hirmoi instead of "It Is Meet", Communion Verses and dismissals. In this fashion, the priest and reader can, from one and the same book, conduct all the Liturgies of the year, with the exception of the Liturgy of the Presanctified Gifts, during which they should use the hymn book taking from there the stichera for Vespers. In point of fact, Part VII of our new book is a kind of supplement to the Hymnbook. Of course, the need for special books—the Apostle and the Gospel—still remains.

Archpriest Dr. FERIZ BERKI,
Superintendent Dean-Administrator
of the Hungarian Orthodox Parishes

Budapest

Assen Tschilingirov

CHRISTLICHE KUNST IN BULGARIEN

Von der Spätantike bis zum Ausgang des Mittelalters

Berlin, Union Verlag, 1978, 300s.

The book by Assen Tschilingirov, *Christian Art in Bulgaria*, elucidates the long period of its development, from early times to the end of the Middle Ages; it is of interest, above all, as an attempt at tracing the origins of ecclesiastical art among the Slavs and its historical fate.

The material of the book by A. Tschilingirov is highly complicated and diverse and covers a wide chronological range (4th-18th centuries). The text is supplemented with plans and graphic illustrations and is written in the form of an essay containing broad generalizations. Individual monuments and their cycles illustrate the main conclusions. There are 326 colour and black-and-white illustrations. At the end of the book there is a glossary of special terms and a list of source materials.

Chapter I is devoted to the origins and attention given to early Christian art in the Balkans and its link with early art tradition.

Chapter II deals with the art of the First Bulgarian Kingdom; it is of the utmost importance, because it is in this period that the main principles, which predetermined the paths of development of the ecclesiastical culture of the Southern Slavs, were drawn up. The importance of this stage of development is determined not only by majestic edifices such as those discovered in Pliska and Preslav (in the latter the Round Church, cir. 907. stands out especially), but also by lofty examples of iconography and book art.

The following chapter is devoted to the period of the Byzantine domination of Bulgaria (1018-1186), the monumental art here being both Bulgarian and Macedonian.

The Second Bulgarian Kingdom (1186-1396), to whose art the author devotes Chapter IV, left more monuments than the previous periods. The churches in Veliko Tirnov, Nebesir

and the Church of St. Boyan with their frescoes, as well as the murals of the cave church in Ivanovo, church in Berend and Zemen, have a significance beyond the bounds of Bulgarian mediaeval art, inasmuch as they represent the loftiest achievements of the religious art of the Slavs in the 13th-14th centuries.

The material reviewed in Chapter V and the numerous illustrations in the album section of the edition show that the religious life of the Bulgarians in the period of the Ottoman domination (end of the 14th to the 18th centuries) not only did not fall into decay, but assumed new forms of expression; the ecclesiastical art of the period bears witness. The numerous icons, Gospel covers, church requisites and manuscripts speak of the importance of the local centres of art.

The Russian Orthodox Church gave brotherly help to Bulgaria in those times of hardship under the foreign yoke as the Russian icons and liturgical books found in Bulgarian churches bear witness.

The extensive material in the book *Christian Art in Bulgaria*, by A. Tschilingirov, reflects vividly the liturgical life of the Bulgarian Orthodox Church at different stages of her history. How rich spiritually this life was can be seen in the monuments of art whose appearance is entirely conditioned by this life and inseparable from it, just as is religious culture in general. Bulgarian Christian art was affected by those ties which united Orthodox Slavdom around Byzantium, and which remained after the fall of the latter and are being developed today. We are sincerely happy that the Orthodox Bulgarian people, despite all misfortunes of the past, have preserved their spiritual wealth including ecclesiastical art.

V. GRIGOROVIC



THE MEETING OF THE HEADS AND REPRESENTATIVES OF THE CHURCHES AND RELIGIOUS ASSOCIATIONS IN THE USSR

(June 1, 1981, the Trinity-St. Sergiy Lavra)



Right: Archbishop Gennadiy of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Church; Did Khambo Lama Zhimba-Zhamso Erdyneyev, Vice-Chairman of the Central Religious Board of the Buddhist Church in the USSR; Bishop Valerian Zondaks of the Roman Catholic Church in the Latvian SSR; A. M. Bykov, General Secretary of the All-Union Council of the Evangelical Christians-Baptists; Archbishop Dr. Gregor of the Evangelical Lutheran Church of the Estonian SSR; L. S. Mikhailov, Chairman of the Grebovskaya Community of Old Believers in Riga; M. Kulakov, Senior Preacher of the Religious Community of the Seventh-Day Adventists of the RSFSR; Bishop Pavel Forgon of the Reformed Church of Transcarpathia; I. I. Egorov, Chairman of the Supreme Old Believers' Council in the Lithuanian SSR

(See JMP No. 8, 1981, pp. 60-69)

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